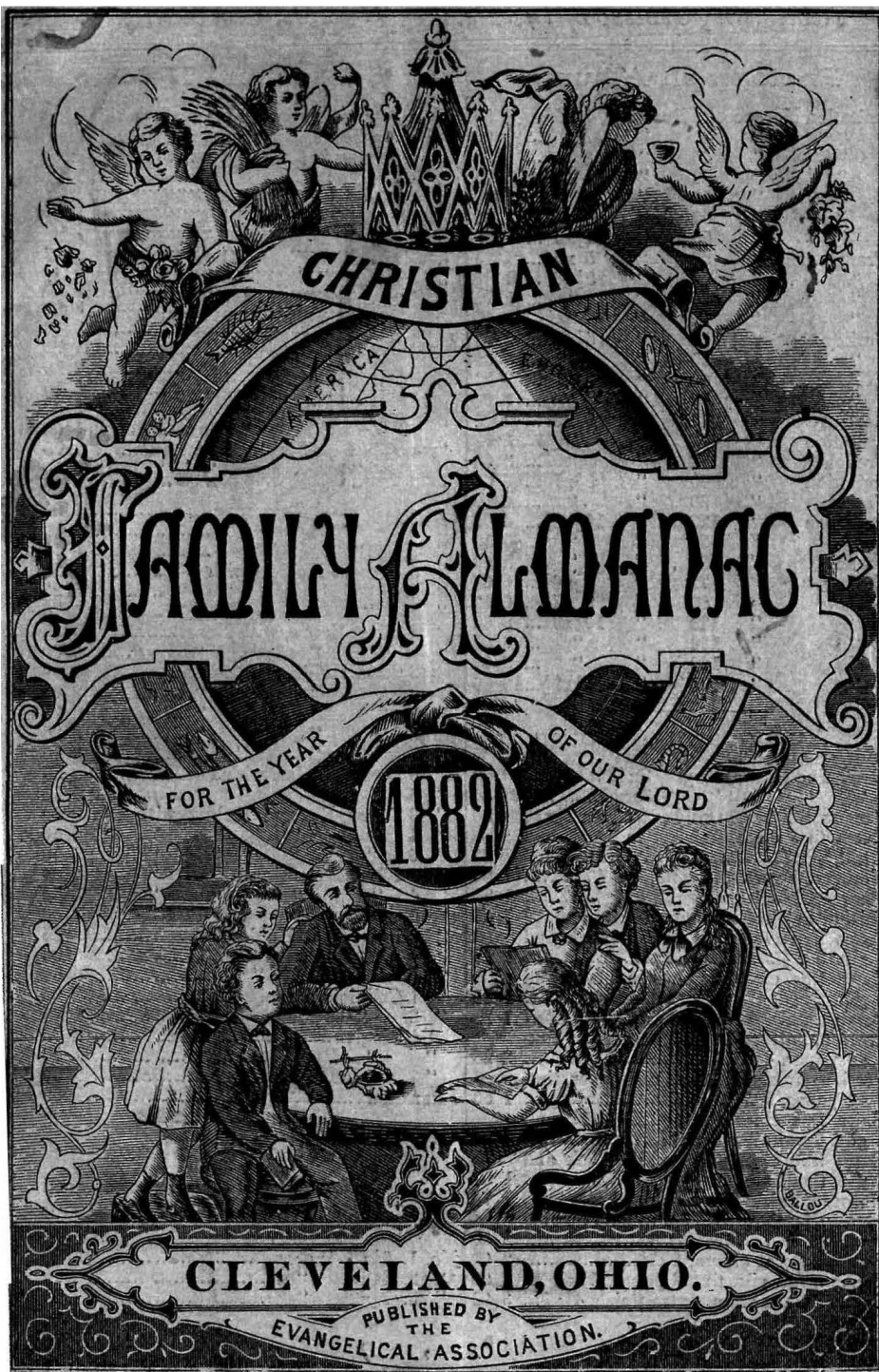


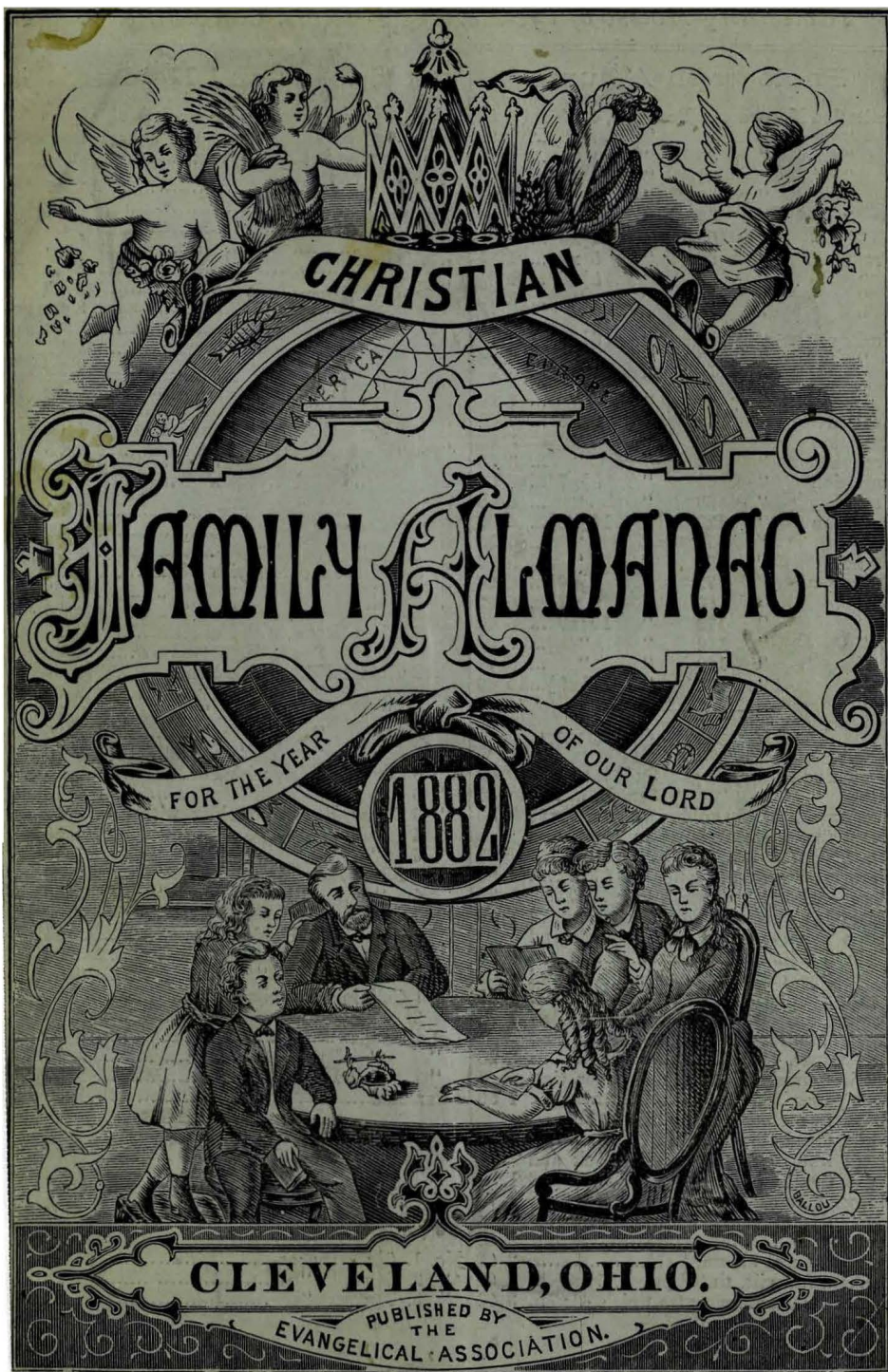
Ev. 289.9358 E91(Engl) 1882

Christian Family Almanac

Ev.
289.9358
E91(Engl)

1882





FEB 29 1968

Photograph Albums.

Imitation Morocco, 24 Portraits, 4 x 5 1/2	\$0 50
" " 30 " " "	60
" " 40 " " "	75
" " 50 " " "	85
" " 50 " " "	1 00
" " 50 " 5 x 6	1 00
" " 50 " 5 1/2 x 6	1 25
French " 50 " 5 x 6	1 25
" " 50 " 5 1/2 x 6	1 50
" " 50 " " "	1 75
" " 50 " " "	2 00
Turkey " 50 " 5 1/2 x 6 1/2	2 50
" " 50 " " "	3 00
" " 50 " " "	3 50
" " 50 " " "	4 00
Leatherette " 72 " 9 x 6	2 00
Imitation " 72 " " "	3 00
French " 72 " " "	3 00
Imitation " 60 " 8 1/2 x 7	3 50
French " 60 " " "	4 00
Imitation " 120 " 10 1/2 x 8 1/2	4 00
" " 120 " " "	5 50
French " 120 " " "	5 00
Turkey " 72 " 9 1/2 x 6 1/2	6 00
" " 60 " 9 x 7 1/2	6 00
" " 120 " 10 1/2 x 9	8 00
" " 120 " " "	6 00
" " 120 " " "	9 00
" " 120 " 11 1/2 x 9 1/2	10 00

Autograph Albums.

Extra fine cloth, full gilt, 3x4 1/4	\$0 40
" " " 3 1/4 x 5 1/4	50
Persian, finished in gold and silver, 3 1/4 x 5 1/4	80
Extra fine cloth, finished in black and gilt, 4 1/4 x 7	85
Morocco, brown and gold, 4 1/4 x 7	1 00
Morocco, black and gold, 5x7 1/4	1 25
Muslin, finished in gold and silver, 5x7 1/4	1 00
Extra fine cloth, finished in black and gilt, 5x7 1/4	1 00
Extra fine cloth, finished in black and gilt, floral album, 4 1/4 x 7	1 15
Persian, finished in gold and silver, 4 1/4 x 7	1 25
Persian, finished in gold and silver, tinted paper, 4 1/4 x 7	2 25
Persian, finished in gold and silver, tinted paper, 5x7 1/4	1 50
Extra fine cloth, finished in black and gilt, floral album, 5x7 1/4	1 50
Extra fine cloth, finished in black and gilt, floral album, 7x8 1/2	1 50
Morocco, finished in black and gilt, 5x7 1/4	1 75
Persian leather, finished in gold and silver, 5x7 1/4	2 00
Persian, floral album, 5x7 1/4	2 00
Persian, full gilt, tinted paper, 5 1/4 x 8 1/4	2 00
Dark crimson satin, extra finish, 4 1/4 x 7	3 00

Gold Pens and Holders.

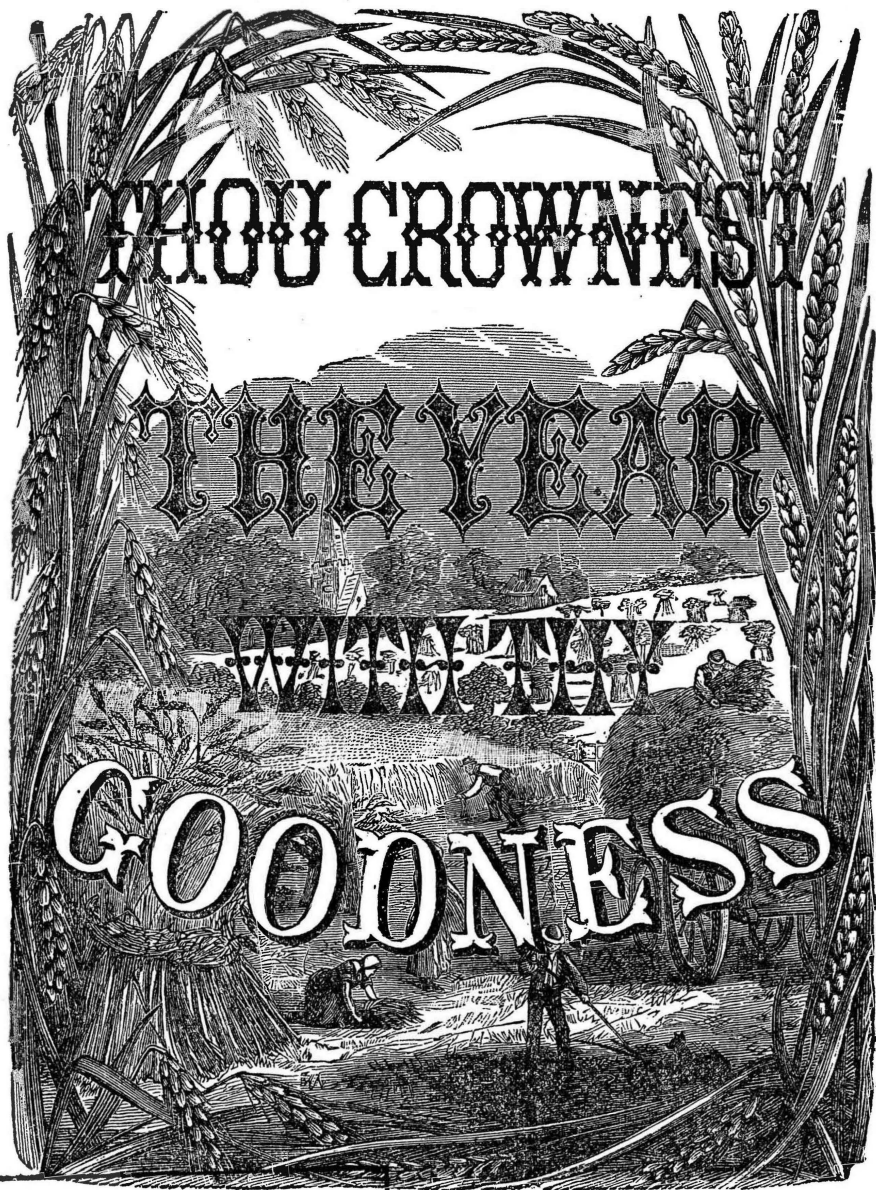
We have an entirely new stock in this line, and a larger assortment than ever before. The following is a description, with prices:

No. 2 Pens	\$1 00
" 3 "	1 25
" 4 "	1 50
" 5 "	1 75
" 6 "	2 25
" 7 "	2 75
Falcon "	3 00
Oblique "	3 00
No. 4 Desk Holders, with Pen	1 75
" 5 " " " "	2 25
" 6 " " " "	2 75
" 7 " " " "	3 50
" 6 Slide Holder, with Pen and Pencil	5 00
" 4 Telescope Holder, with Pen	2 75
" 6 " " " "	4 00
" 7 " " " "	3 00
" 4 Improved Telescope	5 50
" 6 " " " "	5 00
" 7 " " " "	5 75
" 5 Reserve Holder, with Pen	3 25
" 6 " " " "	3 25
" 7 " " " "	4 75
" 2 Silver Screw, with Pencil	3 25
" 3 " " " "	4 00
" 2 Slide Holdres, with Pen	1 00
" 4 " " " "	2 75
" 5 " " " "	2 75
" 6 " " " "	3 25
" 7 " " " "	3 75
" 5 Screw Holder, with Pen	3 25
" 6 " " " "	3 75
" 3 Screw Reverse Holder, with Pen	3 50
" 4 " " " "	4 50
" 6 " " " "	5 50
" 2 Silver Extension " " "	2 00
" 4 " " " "	3 00
" 5 " " " "	3 50
" 2 Pearl Slide Holders	2 25
" 4 " " " "	5 00
" 5 " " " "	5 50
" 1 Celluloid Pencils	2 25
" 2 " " " "	2 75
Pet'd Magic	2 75
" " Red	1 50
" " Plated	2 00
Enameled	1 50

Writing Books.

These books contain twenty leaves of good writing paper, and strong marble-paper covers (without copy).

No. 1. 6 1/2 x 8 inches	\$0 10
" 2. 6 1/2 x 8 "	12
" 3. 7 1/4 x 9 1/2 "	15



LIBRARY OF
 UNITED BRETHREN CHURCH
 The dew of heaven is like milk, it says,
 It steals in silence down;
 But where it lights, the favored place;
 Ev. By richest fruit is known.

2899356
 E911E21 ✓

Thou, who hast given me eyes to see
 And love thy works so fair,
 Give me a heart to find out thee,
 And read thee everywhere.

Keble.



SALUTATION TO OUR READERS.

To all the world a Happy New Year! To all the readers of the CHRISTIAN FAMILY ALMANAC, both "grace and glory," with all the good things that are promised to them that walk uprightly before the Lord!

By the kindness of the publishers we have been enabled to make some improvements which add greatly to the appearance of the calendar pages. We refer especially to the illustrated headings of these pages, which are both seasonable and ornamental. They have been prepared in their present form expressly for this almanac.

In the list of "Anniversary and Name Days," will be found the names of the founders of our Church, namely, Albright, Walter, Miller and Dreisbach. These names occur twice, giving the dates of their birth and of their death. The date of their death is indicated by a †.

We have taken considerable pains to collect facts, prepare records, and give statistics that will be valuable to the members of our Church, and which should be carefully studied in all our families.

The Memorial and Conference Tables will be especially interesting and useful to our ministry.

Besides all this, there is quite a portion of general matter that will be found entertaining and instructive to both young and old, whose different tastes and characteristics are strikingly illustrated in the picture above.

H. J. B.

Gather ye rosebuds while ye may,
Old time is still a-flying,
And this same flower that smiles to-day,
To-morrow will be dying.

The glorious lamp of heaven, the sun,
The higher he's a getting,
The sooner will his race be run,
And nearer he's to setting.

That age is best which is the first,
When youth and blood are warmer;
But being spent, the worse, and worst,
Times, still succeed the former.

❧ THE YEAR OF OUR LORD 1882 ❧

Is a common year of 365 days, and the 106th of the Independence of the United States; the 6595th of the Julian Period; the 5643d of the Jewish Chronology (commencing September 11th); the 1300th of the Mohammedan Chronology (commencing Nov. 12th); the 365th since the beginning of the Reformation.

CHRONOLOGICAL CYCLES.

Dominical Letter.....	A.	Easter.....	April 9th.
Epact.....	11.	Pentecost.....	May 28th.
Golden Number.....	2.	Trinity.....	June 4th.
Solar Circle	15.	First Sunday in Advent.....	December 3d.

EMBER DAYS.

March 1st, May 31st, September 20th, December 20th.

THE FOUR SEASONS.

Commencement of Spring, Sun enters the sign of Aries, March 20th, 12 : 8 A.

Commencement of Summer, Sun enters the sign of Cancer, June 21st, 8 : 10 M.

Commencement of Autumn, Sun enters the sign of Libra, September 22d, 11 : 12 A.

Commencement of Winter, Sun enters the sign of Capricornus, December 21st, 5 : 2 A.

♃ is the ruling Planet this year.

ECLIPSES FOR THE YEAR 1882.

There will be two eclipses this year, both of the sun; and a transit of Venus across the sun's disc.





The first is a total eclipse of the sun, May 17, invisible, except in Africa, Europe and Asia.

The second is an annular eclipse of the sun, November 10, invisible, except in Australia and the Southern Pacific.

The transit of Venus across the sun's disc, December 6th, will be visible in the United States.—Commencement, 8 : 49 A. M., middle, 11 : 37 A. M., end, 2 : 24 P. M.

Duration, 5 hours 35 minutes.

EXPLANATION OF SIGNS.

				☉ Sun.	♃ Jupiter.	♌ Conjunction.
New Moon.	First Quarter.	Full Moon.	Last Quarter.	♄ Saturn.	♀ Venus.	♐ Opposition.
				♂ Mars.	♅ Uranus.	♊ Quartile.
				☿ Mercury.	♁ Moon.	♋ * Pleiads.
				♆ Neptune.	♂ Ascending.	♎ Descending.

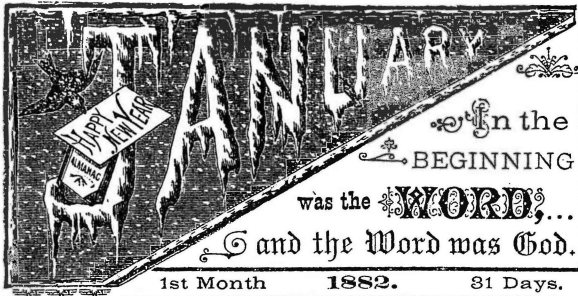
THE TWELVE SIGNS OF THE ZODIAC.

♈ Aries, or Ram.	♌ Leo, or Lion.	♏ Sagittarius, or Bowman.
♉ Taurus, or Bull.	♍ Virgo, or Virgin.	♐ Capricornus, or Goat.
♊ Gemini, or Twins.	♎ Libra, or Balance.	♑ Aquarius, or Waterman.
♋ Cancer, or Crab-fish.	♏ Scorpio, or Scorpion.	♒ Pisces, or Fishes.

♊ Ascending Node—Planet crossing the Ecliptic toward the North.

♋ Descending Node—Planet crossing the Ecliptic toward the South.

M. stands for morning; A. for afternoon.



IN the BEGINNING
was the WORD...
and the Word was God.

1st Month 1882. 31 Days.

Conjectures of the Weather.

1—3. cold; 4. 5. milder; 6. 7. snow; 8—10. pleasant; 11. 12. changeable; 13. 14. clear and cold; 15. 16. stormy; 17—20. snow; 21—23. cold; 24. 25. pleasant; 26—28. snow and rain; 29—31. changeable.

Week Days.	DATE.	ANNIVERSARY AND NAME-DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	SUN			MOON'S SIGNS.	MOON south. H. M.
				RISES. H. M.	SETS. H. M.	Slow M.		
1) New Year.				S. S. Lesson, Mark 1, 1-13.			Day's length, 9h. 30m.	
Sunday	1	New Year	☉ in perigee. ☾	7 19 4	49 4			4 48
Monday	2	M. of H. B.	Venus rises 6:27 M.	7 19 4	50 4			5 42
Tuesday	3	Gordius M.	☿ in ☿ ☿ ☿ ☿	7 19 4	51 5			6 30
Wednesday	4	Titus	☿ 4. 5:50 M.	7 19 4	52 5			rises
Thursday	5	Simeon	Polaris s. 6:14 A.	7 19 4	53 6			6 21
Friday	6	Epiphany	☿ ☿ ☉ Sup. ♄ stat.	7 19 4	53 6			7 18
Saturday	7	Widukind	☾ in apogee.	7 19 4	54 7			8 15
2) 1. Sunday after Epiphany.				S. S. Lesson, Mark 1, 14-28.			Day's length, 9h. 36m.	
Sunday	8	Severinus	♄ sets 6:23 M.	7 19 4	55 7			9 12
Monday	9	Cath. Zell	☿ ☿ ☾	7 19 4	56 8			10 8
Tuesday	10	Paul the H.	♄ stationary.	7 19 4	57 8			11 5
Wednesday	11	Fructuosus	♄ Achernar s. 6:8 A.	7 19 4	58 8			morn.
Thursday	12	Castellian	☾ 12. 10:39 M.	7 18 4	59 9			0 3
Friday	13	Hilarius	Algol s. 7:27 A.	7 18 5	0 9			1 4
Saturday	14	Felix	♄ sets 2:10 M.	7 18 5	1 9			2 5
3) 2. Sunday after Epiphany.				S. S. Lesson, Mark 1, 29-45.			Day's length, 9h. 45m.	
Sunday	15	Maurus	♄ gr. Hel. Lat. S.	7 17 5	2 10			3 8
Monday	16	G. Spalatin	Aldebaran s. 8:44 A. ☾	7 17 5	4 10			4 11
Tuesday	17	Antonius	Capella s. 9:18 A.	7 17 5	5 10			5 10
Wednesday	18	J. Blackader	☿ ☿ ☾	7 16 5	6 11			6 5
Thursday	19	Heidelb. Catech.	☾ 19. 11:27 M.	7 16 5	7 11			sets
Friday	20	Fab. & Sebastian	☿ ☿ ☾ ☾ in per.	7 15 5	8 11			6 47
Saturday	21	Agnes	Rigel s. 9:4 A.	7 15 5	9 12			8 1
4) 3. Sunday after Epiphany.				S. S. Lesson, Mark 2, 1-17.			Day's length, 9h. 56m.	
Sunday	22	Vincent	Canopus s. 10:12 A.	7 14 5	10 12			9 14
Monday	23	Isaiah	♄ stationary.	7 14 5	11 12			10 24
Tuesday	24	Timothy	Uranus rises 8:44 A.	7 13 5	12 12			11 33
Wednesday	25	Paul's conversion	☾ ☾ ☉ ☿ ☾ ☾	7 12 5	14 13			morn.
Thursday	26	Polycarp	☾ 26. 2:37 M. ☿ ☾ ☾	7 12 5	15 13			0 39
Friday	27	Chrysostomus	Sirius s. 10:11 A.	7 11 5	16 13			1 41
Saturday	28	Charlemaine	Castor s. 10:54 A.	7 10 5	17 13			2 42
5) 4. Sunday after Epiphany.				S. S. Lesson, Mark 2, 18-28; 3, 1-5.			Day's length, 10h. 9m.	
Sunday	29	Juv. & Max	☿ ☿ ☾ ☾	7 9 5	18 13			3 39
Monday	30	H. Miller	Neptune sets 0:53 M.	7 8 5	19 14			4 29
Tuesday	31	Hans Sachs	Procyon s. 10:48 A.	7 8 5	20 14			5 13

FEBRUARY

TO THE SNOW,

be thou on the ground.

2nd Month. 1882. 28 Days.

Conjectures of the Weather.

1—3. cold; 4. 5. snow; 6—8. cloudy; 9—11. moderate; 12. 13. stormy; 14. 15. cold and clear; 16. 17. fair; 18—20. changeable; 21—23. rain and snow; 24. 25. cold; 26—28. fair.

Week Days.	DATE.	ANNIVERSARY AND NAME-DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	SUN			MOON'S SIGNS.	MOON south. H. M.
				RISES. H. M.	SETS. H. M.	Slow M.		
Wednesday	1	Ignatius	♀ rises 6:57 M.	7 7 5	22 14			5 51
Thursday	2	Candle-mass	♂ stationary. ☐ ♀ ☺	7 6 5	23 14			6 25
Friday	3	Blasius	♂ 3. 0:50 M. ♀ in ☾	7 5 5	24 14			rises
Saturday	4	Rhabanus	♂ in apogee.	7 4 5	25 14			7 6
6) Sunday Septuagesimæ. S. S. Lesson, Mark 3, 6-19. Day's length, 10h. 23m.								
Sunday	5	P. J. Spener	☐ ♀ ☺ ♂ ♄ ☽	7 3 5	26 14			8 2
Monday	6	Amandus	♀ in aphelion.	7 2 5	27 14			8 58
Tuesday	7	G. Wagner	♂ gr. elong. E. 18°	7 1 5	28 14			9 55
Wednesday	8	Jno. Cooper	♂ in perihelion.	7 0 5	30 14			10 53
Thursday	9	Apollonia	♀ sets 3:57 M.	6 59 5	31 14			11 53
Friday	10	Oetinger	☾ Aldeb. s. 7:5 A.	6 58 5	32 14			morn.
Saturday	11	Victor	☾ 11. 3:26 M.	6 57 5	33 14			0 54
7) Sunday Sexagesimæ. S. S. Lesson, Mark 3, 20-35. Day's length, 10h. 39m.								
Sunday	12	J. Grey	♂ sets 0:23 M. ☾	6 55 5	34 14			1 55
Monday	13	Castor	♂ stationary.	6 54 5	35 14			2 54
Tuesday	14	Valentine	Rigel s. 7:29 A.	6 53 5	36 14			3 49
Wednesday	15	Jacob de Loh	Canopus s. 8:38 A.	6 52 5	38 14			4 40
Thursday	16	G. Miller 1774	☾ Sirius s. 8:52 A.	6 50 5	39 14			5 25
Friday	17	Constantine	☾ 17. 9:42 A. ☽ in per.	6 49 5	40 14			sets
Saturday	18	Simeon, Mart.	♂ ♀ ☽ ♂ gr. H. L. N.	6 48 5	41 14			6 47
8) Sunday Estomihi. S. S. Lesson, Mark 4, 1-20. Day's length, 10h. 55m.								
Sunday	19	Mesrob	♂ sets 10:58 A.	6 47 5	42 14			8 20
Monday	20	Sadoth	♂ ♀ ☺ sup.	6 45 5	43 14			9 13
Tuesday	21	Shrove Tue.	♂ ♀ ☺ ♂ ♄ ☺ inf.	6 44 5	44 14			10 24
Wednesday	22	Washington ^{Ash} Wedn'y	♂ ♀ ☽ ♂ ♄ ☽	6 43 5	45 14			11 30
Thursday	23	Ziegenbalg	☾ ♂ ♄ ☽	6 41 5	46 14			morn.
Friday	24	Matthias	☾ 24. 4:23 A.	6 40 5	48 13			0 34
Saturday	25	Caspar Olevian	♀ rises 6:33 A.	6 39 5	49 13			1 32
9) Sunday Invocavit. S. S. Lesson, Mark 4, 21-34. Day's length, 11h. 13m.								
Sunday	26	B. Haller	♂ ♄ ☽	6 37 5	50 13			2 25
Monday	27	M. Buzer	Procyon s. 9:2 A.	6 36 5	51 13			3 11
Tuesday	28	Corvin	♂ sets 10:57 A.	6 34 5	52 13			3 51



Conjectures of the Weather.

1. 2. cold; 3. 4. rain and snow; 5—8. stormy; 8—10 fair; 11—13. changeable; 14. 15. rain; 16—18. clear; 19—21. stormy; 22—24. rain; 25. 26. pleasant; 27. 28. rainy; 29—31. changeable.

Week Days.	DATE.	ANNIVERSARY AND NAME-DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	SUN			MOON'S SIGNS.	MOON south. H. M.
				RISES. H. M.	SETS. H. M.	Slow M.		
Wednesday	1	Ember Day	♀ gr. Hel. Lat. S.	6 33 5	53 12			4 27
Thursday	2	J. Wesley	Canopus s. 7:39 A.	6 31 5	54 12			5 0
Friday	3	Bathilde	♂ in apogee.	6 30 5	55 12			5 28
Saturday	4	Geo. Wishart	4. 7:32 A.	6 20 5	56 12			rises
10) Sunday Reminiscere.				S. S. Lesson, Mark 4, 35—41.			Day's length, 11h. 30m.	
Sunday	5	Th. of Aquin	♂ ♄	5 27 5	57 12			6 52
Monday	6	Zach. Ursinus	♂ ♄ ☉	6 26 5	58 11			7 49
Tuesday	7	Perp. & Felic.	♂ stationary.	6 24 5	59 11			8 48
Wednesday	8	Philemon	Sirius s. 7:34 A.	6 23 6	0 11			9 48
Thursday	9	Cyrril & Met.	♂ sets 2:32 M.	6 21 6	1 11			10 47
Friday	10	40 Martyrs	Castor s. 8:13 A.	6 20 6	2 10			11 46
Saturday	11	W. Hoseus	Procyon s. 8:15 A.	6 18 6	3 10			morn.
11) Sunday Oculi.				S. S. Lesson, Mark 5, 1—20.			Day's length, 11h. 48m.	
Sunday	12	Gregory	12. 4:20 A.	6 16 6	4 10			0 43
Monday	13	Rudericus	♂ sets 10:47 A.	6 15 6	5 10			1 38
Tuesday	14	Mathilde	♂ in ☿	6 13 6	6 9			2 29
Wednesday	15	T. Cranmer	Regulus s. 10:28 A.	6 12 6	7 9			3 14
Thursday	16	Heribert	♂ sets 9:31 A.	6 10 6	8 9			3 57
Friday	17	Patrick		6 9 6	9 8			4 36
Saturday	18	Alexander	♂ in perigee.	6 7 6	10 8			5 10
12) Sunday Lætare.				S. S. Lesson, Mark 5, 21—43.			Day's length, 12h. 5m.	
Sunday	19	Mary & Martha	19. 7:10 M. ♂ ♀ ☿	6 6 6	11 8			sets
Monday	20	Sadoth	☉ enters ♈. Spring begins.	6 4 6	12 8			8 0
Tuesday	21	Benedictus	♂ gr. elong. W. 28°.	6 2 6	13 7			9 10
Wednesday	22	Casimir	♂ ♄ ☿	6 1 6	14 7			10 16
Thursday	23	Eberhard	♂ ♄ ☿	6 59 6	15 7			11 19
Friday	24	Gabriel	♂ in aphelion.	5 58 6	16 6			morn.
Saturday	25	An. B. Vir. Mary	♄ in perihelion.	5 56 6	17 6			0 16
13) Sunday Judica.				S. S. Lesson, Review.			Day's length, 12h. 23m.	
Sunday	26	Emanuel	26. 8:25 M. ♂ ♄ ☿	5 55 6	18 6			1 5
Monday	27	Luidger	♄ sets 5:7 M.	5 53 6	19 5			1 48
Tuesday	28	Gideon	Spica s. 0:57 M.	5 51 6	20 5			2 27
Wednesday	29	Cyrrillus	♄ sets 9:5 A.	5 50 6	20 5			3 1
Thursday	30	Guido	♄ in apogee.	5 48 6	21 4			3 31
Friday	31	Detlaus	♂ gr. Hel. Lat. N.	5 47 6	22 4			3 58

APRIL

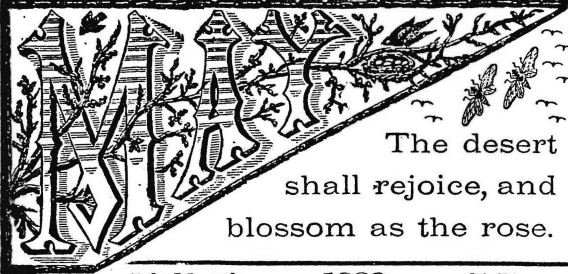
I am the
RESURRECTION
and the LIFE.

4th Month. 1882. 30 Days.

Conjectures of the Weather.

1—3. fair; 4. 5. stormy; 6—8. rain; 9. 10. changeable; 11. sultry; 13. 14. thunder-showers; 15—17. pleasant; 18—20. rain; 21. 22. fair; 23. thunder-storm; 25—27. clear; 28—30. changeable.

Week Days.	DATE.	ANNIVERSARY AND NAME-DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	SUN			MOON'S SIGN.	MOON south.
				RISES. H. M.	SETS. H. M.	Slow M.		
Saturday	1	Theodore	♂ ♃ ☽	5 45	6 23	4		4 25
14) Palm Sunday. S. S. Lesson, Mark 6, 1-13. Day's length, 12h. 40m.								
Sunday	2	Palm Sunday	☐ ☿ ☽	5 44	6 24	4		4 52
Monday	3	Tersteegen	☿. 0:39 A.	5 42	6 25	3		rises
Tuesday	4	Ambrosius	Regulus s. 9:9 A.	5 40	6 26	3		7 40
Wednesday	5	Geo. Miller † 1816		5 39	6 27	3		8 40
Thursday	6	Mound Thursday	Arcturus s. 1:13 M.	5 37	6 28	2		9 40
Friday	7	Good Friday	Procyon s. 6:23 A.	5 36	6 29	2		10 38
Saturday	8	Chemnitz	♂ sets 1:20 M.	5 34	6 30	2		11 33
15) Easter. S. S. Lesson, Mark 6, 14-29. Day's length, 12h. 58m.								
Sunday	9	Easter Sunday		5 33	6 31	2		morn.
Monday	10	Fulbert	Antares s. 3:8 M.	5 31	6 32	1		0 25
Tuesday	11	Leo the Great	11. 1:22 M.	5 30	6 33	1		1 12
Wednesday	12	Sabas	♂ sets 9:17 A.	5 28	6 34	1		1 54
Thursday	13	Justin	♂ gr. Hel. Lat. S.	5 27	6 35	0		2 32
Friday	14	Tiburtus		5 25	6 36	0		3 8
Saturday	15	Sim. Dach	☽ in perigee.	5 24	6 37	fast		3 42
16) Sunday Quasimodogeniti. S. S. Lesson, Mark 6, 30-44. Day's length, 13h. 16m.								
Sunday	16	Calixtus	☿ ☿ ☽	5 22	6 38	0		4 17
Monday	17	Mappalicus	17. 4:30 A.	5 21	6 39	1		sets
Tuesday	18	Luth. at Worms	♂ ♀ ☽ ☿ ♃ ☽ ☿ ☽	5 19	6 40	1		7 53
Wednesday	19	Melanchton	♂ ♃ ☽	5 18	6 41	1		9 2
Thursday	20	Bugenhagen	Spica s. 11:22 A.	5 17	6 42	1		10 2
Friday	21	Ans. of Cant.		5 15	6 43	1		10 56
Saturday	22	Origenes	♂ sets 3:24 M.	5 14	6 44	2		11 43
17) Sunday Miser. Domini. S. S. Lesson, Mark 6, 45-56. Day's length, 13h. 32m.								
Sunday	23	Adelbert		5 13	6 45	2		morn.
Monday	24	Wilfred	☿ ☿ ☽	5 11	6 45	2		0 23
Tuesday	25	Marcus	25. 1:48 M.	5 10	6 46	2		0 58
Wednesday	26	Trudbert	♀ in ♍	5 9	6 47	2		1 30
Thursday	27	O Catelin	☽ in apogee.	5 7	6 48	3		1 59
Friday	28	F. Myconius		5 6	6 49	3		2 27
Saturday	29	Ludov. of B.	♂ sets 7:10 A.	5 5	6 50	3		2 54
18) Sunday Jubilate. S. S. Lesson, Mark 7, 1-23. Day's length, 13h. 47m.								
Sunday	30	Geo. Calixt	Vega s. 4:0 M.	5 4	6 51	3		3 22



The desert
shall rejoice, and
blossom as the rose.

5th Month.
1882.
31 Days.

Conjectures of the Weather.

1. 2. pleasant; 3. 4. changeable; 5. 6. rain; 7. 8. clear; 9—11. cold nights; 12. 13. pleasant; 14. 15. thunder-showers; 16—18. warm; 19—21. pleasant; 23. 24. rain; 25—27. cloudy; 28. 29. fair; 30. 31. windy.

Week Days.	DATE.	ANNIVERSARY AND NAME-DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	SUN			MOON'S SIGNS.	MOON south. H. M.
				RISES. H. M.	SETS. H. M.	Slow M.		
Monday	1	J. Albright 1759	♂ ♀ ☉ sup.	5 26	52 3			3 50
Tuesday	2	Anathasius	♂ in ♍	5 16	53 3			4 23
Wednesday	3	Monica	♂ 3. 3:23 M. ♂ ♀ ♄	5 06	54 3			rises
Thursday	4	Florian	♂ in aphelion.	4 58	55 3			8 32
Friday	5	Fr. the Wise	♂ ♀ ♃	4 59	56 3			9 29
Saturday	6	Esippus	♂ ♄ ☉ ♂ ♀ ☉	4 57	57 4			10 21
19) Sunday Cantate. S. S. Lesson, Mark 7, 24-37.				Day's length, 14h. 3m.				
Sunday	7	Otho I.	♂ in perihelion.	4 55	58 4			11 10
Monday	8	Stanislaus	♀ sets 8:25 A.	4 54	59 4			11 54
Tuesday	9	Gregory N.	♂ Spica s. 10:8 A.	4 53	0 4			morn.
Wednesday	10	Antonius	♂ 10. 7:27 M.	4 52	1 4			0 32
Thursday	11	J. Arndt	♂ ♄ ♀	4 51	1 4			1 6
Friday	12	Militius Gr.	♄ in perigee.	4 50	2 4			1 40
Saturday	13	Servatius	♂ ♀ ♃	4 49	3 4			2 15
20) Rogation Sunday. S. S. Lesson, Mark 8, 1-21.				Day's length, 14h. 16m.				
Sunday	14	Pachomius	♄ sets 0:1 M.	4 48	7 4			2 50
Monday	15	Moses	♂ ♀ ♄ ♂ ♄ ♄	4 47	7 5			3 27
Tuesday	16	Peregrinus	♂ ♀ ♄ ♂ ♄ ♄	4 47	7 6			4 8
Wednesday	17	J. of Flores	♂ 17. 2:25 M.	4 46	8 7			sets
Thursday	18	Ascension Day	♂ ♀ ♄ ♂ ♄ ♄	4 45	7 8			8 43
Friday	19	Potentia	Vega s. 2:45 M.	4 44	7 9			9 34
Saturday	20	Bernardina	♃ sets 7:29 A.	4 43	7 9			10 18
21) Sunday Exaudi. S. S. Lesson, Mark 8, 22-33.				Day's length, 14h. 27m.				
Sunday	21	Cons. & Hel.	♄ stationary.	4 43	7 10			10 56
Monday	22	Helena	♂ ♄ ♄	4 42	7 11			11 31
Tuesday	23	Disiderius	♄ rises 4:15 M.	4 41	7 12			morn.
Wednesday	24	Gazalla & G.	♄ 24. 7:33 A.	4 41	7 13			0 1
Thursday	25	Urbanus	♄ in apogee.	4 40	7 14			0 28
Friday	26	Beda	Spica s. 9:1 A.	4 39	7 14			0 54
Saturday	27	John Calvin	Uranus sets 1:5 M.	4 39	7 15			1 21
22) Pentecost. S. S. Lesson, Mark 8, 34-38; 9, 1.				Day's length, 14h. 38m.				
Sunday	28	Whit-Sunday	Arcturus s. 9:44 A.	4 38	7 16			1 50
Monday	29	Wm. Penn	♀ in perihelion.	4 38	7 17			2 20
Tuesday	30	Hieron. of P.	♂ ♃ ☉ ♂ ♀ ♀	4 37	7 18			2 55
Wednesday	31	Ember Day	♄ rises 3:39 M.	4 37	7 18			3 35



Conjectures of the Weather.

1. 2. warm ; 3. 4. thunder-storm ; 5—7. changeable ; 8. 9. moderate ; 10—12. pleasant ; 13. 14. rainy ; 15—17. clear ; 18. 19. thunder-storm ; 20—22. cloudy ; 23. 24. showers ; 25. 26. clear ; 27. 28. changeable ; 29. 30. fair.

Week Days.	DATE.	ANNIVERSARY AND NAME-DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	SUN			MOON'S SIGNS.	MOON south. H. M.
				RISES. H. M.	SETS. H. M.	Fast M.		
Thursday	1	F. Oberlin	1. 3:25 A.	4 36	7 19	2		rises
Friday	2	Marcellin		4 36	7 19	2		8 15
Saturday	3	Clothilde	☾ sets 9:10 A.	4 36	7 20	2		9 7
23) Trinity Sunday.				S. S. Lesson, Mark 9, 2-13. Day's length, 14h. 45m.				
Sunday	4	Darius	Vega's s. 1:43 M.	4 35	7 20	2		9 52
Monday	5	J. Dreisbach 1789	☐ ☿ ☼	4 35	7 20	2		10 32
Tuesday	6	Robert		4 35	7 21	2		11 10
Wednesday	7	Lucretia	☾ in perigee.	4 34	7 21	1		11 44
Thursday	8	A. H. Franke	☾ 8. 0 2 A.	4 34	7 21	1		morn.
Friday	9	Columba	☿ sets 11:1 A.	4 34	7 22	1		0 16
Saturday	10	Barbarossa	☿ in ☿	4 34	7 22	1		0 50
24) 1st Sunday after Trinity.				S. S. Lesson, Mark 9, 14-32. Day's length, 14h. 48m.				
Sunday	11	Barnabas	Arcturus s. 8:49 A.	4 34	7 22	1		1 26
Monday	12	Ren. of Fern	♄ ☿ ☾	4 34	7 22	0		2 4
Tuesday	13	Is. LeFebvre	♄ ♀ ☾	4 34	7 23	0		2 47
Wednesday	14	Basilus	♄ ♀ ☾	4 34	7 23	slow		3 35
Thursday	15	Bogatzky	15. 1:25 A. ☿ sta.	4 34	7 23	0		sets
Friday	16	R. Baxter	♄ ☿ ☾	4 34	7 23	0		8 11
Saturday	17	John Tauler	♄ rises 3:56 M.	4 34	7 24	1		8 52
25) 2d Sunday after Trinity.				S. S. Lesson, Mark 9, 33-50. Day's length, 14h. 50m.				
Sunday	18	Pamphilus	♄ ☿ ☾	4 34	7 24	1		9 29
Monday	19	Paphnutius	♄ rises 2:38 M.	4 34	7 24	1		10 0
Tuesday	20	27 Martyrs	☿ in aphelion.	4 34	7 24	1		10 29
Wednesday	21	M. Claudius	☼ enters ♊. Summer be-	4 34	7 24	2		10 56
Thursday	22	Gottschalk	gins.	4 34	7 24	2		11 23
Friday	23	Godfrey Arnold	23. 0:53 A.	4 35	7 24	2		11 50
Saturday	24	John the Baptist	Antares s. 10:10 A.	4 35	7 24	2		morn.
26) 3d Sunday after Trinity.				Review. Day's length, 14h. 50m.				
Sunday	25	Augsb. Conf.	Fomalhaut s. 4:38 M.	4 35	7 25	2		0 20
Monday	26	J. B. Andreae		4 35	7 25	3		0 52
Tuesday	27	7 Sleepers	♄ ☿ ☼ inf.	4 35	7 25	3		1 29
Wednesday	28	Irenæus	Neptune rises 1:52 M.	4 35	7 25	3		2 12
Thursday	29	Peter & Paul	Vega s. 0:4 M.	4 35	7 25	3		3 3
Friday	30	Raymond Lullus	Markab. s. 4:25 M.	4 36	7 25	3		4 1

JULY





































—is the nation—


WHOSE GOD IS THE LORD.

Conjectures of the Weather.

1—3. hot; 4. 5. pleasant; 6. thunder-storm; 7. 8. cloudy; 9—11. sultry; 12—14. showers; 15—17. pleasant; 18. 19. changeable; 20—22. hot; 23. 24. moderate; 25. thunder-storm; 26—28. fair; 29—31. changeable.

7th Month
1882.
31 Days.

Week Days.	DATE.	ANNIVERSARY AND NAME-DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	SUN			MOON'S SIGNS.	MOON south. H. M.
				RISES. H. M.	SETS. H. M.	Slow M.		
Saturday	1	Voës & Esch	 Full Moon 1. 12:40 M.	4 34	7 26	3		rises
27) 4th Sunday after Trinity. S. S. Lesson, Mark 10, 1-16. Day's length, 14h. 48m.								
Sunday	2	Cornelius	☾ sets 9:18 A.	4 36	7 24	4		8 39
Monday	3	Palearius	☾ in perigee. ☼ in apog.	4 36	7 24	4		9 16
Tuesday	4	Independence	7* rises 1:24 M.	4 36	7 24	4		9 49
Wednesday	5	Oldcastle		4 37	7 23	4		10 21
Thursday	6	John Huss	 7. 4:23 A.	4 37	7 23	4		10 50
Friday	7	Willibald		4 38	7 22	4		11 23
Saturday	8	Kilian		4 38	7 22	5		11 56
28) 5th Sunday after Trinity. S. S. Lesson, Mark 10, 17-31. Day's length, 14h. 42m.								
Sunday	9	Eph. the Syrian		4 39	7 21	5		morn.
Monday	10	Wm. of Oran.	♂ ☾ ♀	4 39	7 21	5		12 31
Tuesday	11	Placidus		4 40	7 20	5		1 11
Wednesday	12	Henry II.	♂ ☾ ♀ ☾ rises 2:2 M.	4 40	7 20	5		1 57
Thursday	13	Margaret	♂ ☾ ♀ Dog days begin.	4 41	7 19	5		2 45
Friday	14	Answer	 15. 1:33 M.	4 41	7 19	5		3 36
Saturday	15	Anna Askew		4 42	7 18	6		sets
29) 6th Sunday after Trinity. S. S. Lesson, Mark 10, 32-45. Day's length, 14h. 34m.								
Sunday	16	Sporatus		4 43	7 17	6		8 0
Monday	17	Arnulf		4 44	7 16	6		8 30
Tuesday	18	Bonaventura	♂ ☾ ♀	4 44	7 16	6		9 5
Wednesday	19	Louise	Moon in apogee. ♂ ☾ ♀	4 45	7 15	6		9 38
Thursday	20	Elijah	♂ gr. elong. W.	4 46	7 14	6		10 8
Friday	21	Eberhard	♀ rises 4:2 M.	4 46	7 14	6		10 38
Saturday	22	Mary Magdalena		4 47	7 13	6		11 22
30) 7th Sunday after Trinity. S. S. Lesson, Mark 10, 46-52. Day's length, 14h. 24m.								
Sunday	23	Hamelle	 23. 4:49 M. ☼ ent. ♄	4 48	7 12	6		11 59
Monday	24	T. a Kempis	♀ rises 12:1 M.	4 48	7 12	6		morn.
Tuesday	25	James		4 49	7 11	6		12 48
Wednesday	26	Anna		4 50	7 10	6		1 40
Thursday	27	Raymond		4 51	7 9	6		2 31
Friday	28	Sebastian Bach	♂ sets 8:46 A.	4 52	7 8	6		3 20
Saturday	29	Olaus		4 53	7 7	6		3 59
31) 8th Sunday after Trinity. S. S. Lesson, Mark 11, 1-11. Day's length, 14h. 12m.								
Sunday	30	John Wessel	 30. 0:33 M. ♂ ♀ ♄	4 54	7 6	6		rises
Monday	31	Caspar Stade	☾ in perigee.	4 55	7 5	6		7 45



ye in the sickle,
FOR THE HARVEST IS RIPE.

8th Month. 1882. 31 Days.

Conjectures of the Weather.

1. 2. pleasant; 3—5. very warm; 6. 7. thunder-storms; 8. 9. clear, pleasant; 10—12. warm; 13. 14. rain; 15. 16. fair; 17—19. changeable; 20. 21. sultry; 22. 23. thunder-storms; 24—26. warm; 27. 28. changeable; 29—31. pleasant.

Week Days.	DATE.	ANNIVERSARY AND NAME-DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	SUN			MOON'S SIGNS.	MOON south. H. M.
				RISES. H. M.	SETS. H. M.	Slow M.		
Tuesday	1	Maccabeés	♀ sets 8:46 A.	4 56	7 4	6		8 7
Wednesday	2	Mart. & Nero	♂ ♀ ☿	4 57	7 3	6		8 48
Thursday	3	Wm. Thorp		4 58	7 2	6		9 20
Friday	4	Leon. Kæfer		4 58	7 2	6		9 54
Saturday	5	Salzburger	5. 10:45 A.	4 59	7 1	6		10 30

32) 9th Sunday after Trinity. S. S. Lesson, Mark 11, 12—23. **Day's length, 14h. 0m.**

Sunday	6	An. of Christ	♂ rises 11:12 A.	5 07	0 6		11 21
Monday	7	Nonna		5 16	59 5		morn.
Tuesday	8	Hormisda		5 36	57 5		12 19
Wednesday	9	Numidicus	♂ ☿ ♀	5 46	56 5		1 18
Thursday	10	Des. of Jerusalem		5 56	55 5		2 46
Friday	11	Gregory	☐ ♄ ☉	5 66	54 5		3 11
Saturday	12	Clara	Orion rises 1:50 M.	5 76	53 4		4 12

33) 10th Sunday after Trinity. S. S. Lesson, Mark 11, 24—33. **Day's length, 13h. 44m.**

Sunday	13	Zinzendorf	13. 3:42 A.	5 86	52 4		sets
Monday	14	J. Gnthrie		5 96	51 4		7 2
Tuesday	15	Maria		5 116	49 4		7 31
Wednesday	16	Rochus	☿ in apogee.	5 126	48 4		8 0
Thursday	17	J. Gerhard	☿ ♂ ♀ ♀ sets 8:29 A.	5 136	47 3		8 35
Friday	18	H. Grotius	☐ ♄ ☉	5 156	45 3		9 1
Saturday	19	Sebalus	♂ rises 0:32 M.	5 166	44 3		9 40

34) 11th Sunday after Trinity. S. S. Lesson, Mark 12, 1—12. **Day's length, 13h. 26m.**

Sunday	20	Dreisbach † 1871	Sirius rises 3:38 M.	5 176	43 3		10 22
Monday	21	J. Walter 1781	21. 7:26 A.	5 186	42 2		11 14
Tuesday	22	Symphorian	☺ enters ♍.	5 196	41 2		morn.
Wednesday	23	Gasp. of Col.		5 206	40 2		12 15
Thursday	24	Bartholomew		5 226	38 2		1 20
Friday	25	Ludovicus	♄ sets 7:41 A.	5 236	37 2		2 34
Saturday	26	Ulphilas		5 246	36 1		3 28

35) 12th Sunday after Trinity. S. S. Lesson, Mark 12, 13—27. **Day's length, 13h. 8m.**

Sunday	27	Jovinian	Dog days end.	5 266	34 1		4 1
Monday	28	Augustine	28. 3:50 A. ♂ ♄ ♀	5 276	33 1		rises
Tuesday	29	John beheaded	☿ in perigee.	5 286	32 1		6 46
Wednesday	30	Claudius		5 296	31 0		7 18
Thursday	31	Aidan	Altair s. 9:5 A.	5 306	30 0		7 57



Conjectures of the Weather.
 1—3. warm; 4. 5. cloudy;
 6—8. pleasant; 9. 10. clear;
 11. 12. rain; 13. 14. warm;
 15—17. changeable; 18. 19.
 stormy; 20—22. clear; 23. 24.
 rain; 25. 26. warm; 27. 28.
 sultry; 29. thunder-showers;
 30. pleasant.

Week Days.	DATE.	ANNIVERSARY AND NAME-DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	SUN			MOON'S SIGNS.	MOON south. H. M.
				RISES. H. M.	SETS. H. M.	Fast M.		
Friday	1	Hannah		5 32	6 28	0		8 29
Saturday	2	Mamas	7 * rises 9:28 A.	5 33	6 27	0		9 5

36) 13th Sunday after Trinity. S. S. Lesson, Mark 12, 28—44. **Day's length, 12h. 50m.**

Sunday	3	Hildegard	4. 7:58 M.	5 35	6 25	1		9 48
Monday	4	Ida	4. 7:58 M.	5 36	6 24	1		10 34
Tuesday	5	John Mollio	4. 7:58 M.	5 37	6 23	1		11 32
Wednesday	6	M. Waibel	Orion rises 12:20 M.	5 38	6 22	2		morn.
Thursday	7	L. Spengler		5 40	6 20	2		12 10
Friday	8	Corbinian		5 41	6 19	2		1 9
Saturday	9	L. Paschali	♀ sets 8:10 A.	5 42	6 18	3		2 7

37) 14th Sunday after Trinity. S. S. Lesson, Mark 13, 1—20. **Day's length, 12h. 34m.**

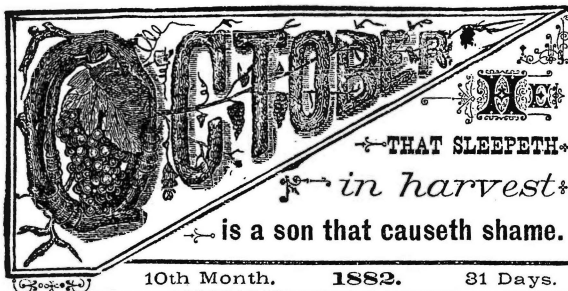
Sunday	10	P. Speratus	12. 7:29 M.	5 43	6 17	3		3 6
Monday	11	John Brenz	12. 7:29 M.	5 44	6 16	3		4 4
Tuesday	12	D. Peloquin	12. 7:29 M.	5 45	6 15	4		sets
Wednesday	13	Wm. Farel	12. 7:29 M.	5 47	6 13	4		6 26
Thursday	14	Cyprian	12. 7:29 M.	5 48	6 12	4		6 56
Friday	15	Nicomedes		5 50	6 10	5		7 22
Saturday	16	Euphemia		5 51	6 9	5		7 59

38) 15th Sunday after Trinity. S. S. Lesson, Mark 13, 21—37. **Day's length, 12h. 16m.**

Sunday	17	Lambert	Sirius rises 1:58 M.	5 52	6 8	5		8 40
Monday	18	Spangenberg		5 53	6 7	6		9 24
Tuesday	19	Januarius		5 54	6 6	6		10 21
Wednesday	20	Ember-Day	20. 7:58 M.	5 56	6 4	7		11 24
Thursday	21	Matthew		5 58	6 2	7		morn.
Friday	22	Emmeran	enters ♈. Day and Night equal.	6 0	6 0	7		12 27
Saturday	23	Mart. of Geneva	♈ enters ♈. Autumn begins.	6 1	5 59	8		1 38








































39) 16th Sunday after Trinity. S. S. Lesson, Review. **Day's length, 11h. 56m.**

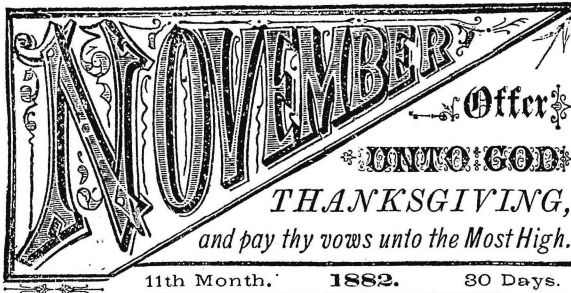
Sunday	24	J. J. Moser	26. 11:41 A.	6 35	5 57	8		2 46
Monday	25	Cleophas	26. 11:41 A.	6 45	5 56	8		3 46
Tuesday	26	Lioba	26. 11:41 A.	6 65	5 54	9		rises
Wednesday	27	P. Graveron	26. 11:41 A.	6 75	5 53	9		5 59
Thursday	28	Flyst and Clar.	26. 11:41 A.	6 95	5 51	9		6 25
Friday	29	St. Michael		6 105	5 50	10		7 3
Saturday	30	Hieronimus	26. 11:41 A.	6 125	5 48	10		7 46



Conjectures of the Weather.

1. 2. fair; 3—5. changeable;
6. 7. warm; 8—10. cloudy; 11.
12. moderate; 13. 14. rain; 15.
16. chilly; 17. 18. cold winds;
19. 20. fair; 21—23. rainy;
24—26. changeable; 27. 28.
moderate; 29—31. fair.





































Week Days.	DATE.	ANNIVERSARY AND NAME-DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	SUN			MOON'S SIGNS.	MOON south.
				RISES.	SETS.	Fast		
				H. M.	H. M.	M.		H. M.
40) 17th Sunday after Trinity. S. S. Lesson, Mark 14, 1-11. Day's length, 11h. 34m.								
Sunday	1	Remigius		6 13 5	47 10			8 30
Monday	2	Leodgar		6 14 5	46 11			9 20
Tuesday	3	The 2 Ewald	 3. 8:49 A. $\delta \text{ } \text{D} \text{ } \text{Z}$	6 15 5	45 11			10 11
Wednesday	4	Franciscus	 Sirius rises 12:57 M.	6 16 5	44 11			11 5
Thursday	5	P. Canesechi		6 17 5	43 12			morn.
Friday	6	H. Albert	Z gr. H. L. N.	6 18 5	42 12			12 0
Saturday	7	Theo. Beza		6 19 5	41 12			12 58
41) 18th Sunday after Trinity. S. S. Lesson, Mark 14, 12-21. Day's length, 11h. 20m.								
Sunday	8	R. Grosshead	Z sets 7:30 A.	6 20 5	40 12			1 54
Monday	9	Areopagus	D in apogee.	6 22 5	38 13			2 55
Tuesday	10	Jus. Jonas		6 24 5	36 13			3 52
Wednesday	11	Ul. Zwingli	[9:20 A.	6 25 5	35 13			4 50
Thursday	12	H. Bullinger	 12. 12:33 M. Z sets	6 26 5	34 13			sets
Friday	13	Elizabeth Fry	$\text{D} \text{ } \delta \text{ } \text{Z} \text{ } \text{Z}$	6 27 5	33 14			6 4
Saturday	14	N. Ridley	Z sets 5:58.	6 29 5	31 14			6 38
42) 19th Sunday after Trinity. S. S. Lesson, Mark 14, 22-31. Day's length, 10h. 58m.								
Sunday	15	Aurelia	$\delta \text{ } \text{D} \text{ } \text{Z}$	6 31 5	29 14			7 20
Monday	16	Gallus		6 32 5	28 14			8 18
Tuesday	17	Florentine		6 34 5	26 15			9 16
Wednesday	18	St. Luke		6 35 5	25 15			10 20
Thursday	19	C. Schmidt	 19. 6:26 A.	6 36 5	24 15			11 27
Friday	20	F. Lambert		6 38 5	22 15			morn.
Saturday	21	Hillarion	$7 \times$ rises 6:34 A.	6 39 5	21 15			12 31
43) 20th Sunday after Trinity. S. S. Lesson, Mark 14, 32-42. Day's length, 10h. 40m.								
Sunday	22	Hedwig	$\delta \text{ } \text{Z} \text{ } \odot$ Inferior.	6 40 5	20 15			1 40
Monday	23	H. Martyn	\odot enters m .	6 41 5	19 16			2 50
Tuesday	24	M. Schlatter		6 42 5	18 16			3 58
Wednesday	25	John Hess	 D in perigee.	6 43 5	17 16			5 6
Thursday	26	Amandus	26. 9:5 M.	6 44 5	16 16			rises
Friday	27	Frumentius	$\delta \text{ } \text{D} \text{ } \text{h}$ h rises 6:3 A.	6 45 5	15 16			5 42
Saturday	28	Simon & Jude		6 46 5	14 16			6 30
44) 21st Sunday after Trinity. S. S. Lesson, Mark 14, 43-54. Day's length, 10h. 26m.								
Sunday	29	Alfred		6 47 5	13 16			7 26
Monday	30	J. Sturm	$\delta \text{ } \text{D} \text{ } \text{Z}$	6 49 5	11 16			8 20
Tuesday	31	Reformation		6 50 5	10 16			9 14



Conjectures of the Weather.

1—3. rain; 4. 5. cloudy; 6. 7. changeable; 8. 9. cold; 10—12. fair; 13. 14. snow; 15. 16. clear; 17. 18. windy; 19—21. moderate; 22—24. changeable; 25. 26. cloudy; 27. 28. rain and snow; 29. 30. cold.

Week Days.	DATE.	ANNIVERSARY AND NAME-DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	SUN			MOON'S SIGNS.	MOON south.
				RISES. H. M.	SETS. H. M.	Fast M.		
Wednesday	1	All Saints	♀ greatest brilliancy.	6 51	5 9	16		10 6
Thursday	2	Victorine	2. 1:29 A.	6 52	5 8	16		11 2
Friday	3	Pirmin	7 * s. 1:8 M.	6 53	5 7	16		morn.
Saturday	4	J. A. Bengel		6 54	5 6	16		12 10
45) 22d Sunday after Trinity. S. S. Lesson, Mark 14, 55-72. Day's length, 10h. 10m.								
Sunday	5	Hans Egede		6 55	5 16			1 16
Monday	6	Gust. Adolph	♄ in apogee.	6 57	5 3	16		2 24
Tuesday	7	Willibrord		6 58	5 2	16		3 30
Wednesday	8	Willihead	♂ rises 6:8 M.	6 59	5 1	16		4 42
Thursday	9	J. v. Staupitz	♂ ♄ ♀	7 05	0 16			5 51
Friday	10	M. Luther	♄ 10. 5:51 A.	7 14	59	16		sets
Saturday	11	† Martin Bish.	♂ ♄ ♄	7 24	58	16		5 50
46) 23d Sunday after Trinity. S. S. Lesson, Mark 15, 1-15. Day's length, 9h. 54m.								
Sunday	12	Livinus		7 34	57	16		6 52
Monday	13	Arcadius	♂ ♄ ♀ ♀ sets 7:4.	7 44	56	16		7 50
Tuesday	14	Levin	♂ ♄ ☉	7 54	55	15		9 6
Wednesday	15	J. Keppler	♀ stationary.	7 64	54	15		10 18
Thursday	16	C. Cruciger	♀ stationary.	7 74	53	15		11 28
Friday	17	Bernhard	Sirius rises 10:6 A.	7 84	52	15		11 59
Saturday	18	Gregory E.	♄ 18. 3:13 M.	7 94	51	15		morn.
47) 24th Sunday after Trinity. S. S. Lesson, Mark 15, 16-26. Day's length, 9h. 40m.								
Sunday	19	Elizabeth	Markab s. 7:19 A.	7 10	45	14		12 50
Monday	20	J. Williams		7 11	44	14		1 54
Tuesday	21	Columbanus		7 12	44	14		3 6
Wednesday	22	Oekolampad.	♄ in perigee. ☉ enters ♌	7 12	44	14		4 15
Thursday	23	Clement of R.		7 13	44	13		5 32
Friday	24	John Knox	♄ 24. 8:34 A. ♂ ♄ ♄	7 14	44	13		rises
Saturday	25	Catharine		7 15	44	13		5 26
48) 25th Sunday after Trinity. S. S. Lesson, Mark 15, 27-37. Day's length, 9h. 28m.								
Sunday	26	Conrad	♂ ♄ ♄ ♄ rises 6:24 A.	7 16	44	13		6 20
Monday	27	Marg. Blaarmo		7 16	44	12		7 14
Tuesday	28	Alex. Roussel	Orion rises 7:2 A.	7 17	44	12		8 9
Wednesday	29	Saturninus		7 18	44	11		0 7
Thursday	30	Andrew	Venus sets 6:0.	7 19	44	11		10 2

DECEMBER				Flash me, and I shall be WHITER THAN SNOW.				Conjectures of the Weather.			
12th Month				1882.		31 Days.		1. 2. cold; 3. 4. rain; 5—7. pleasant; 8. 9. changeable; 10. 11. snow; 12—14. clear; 15—17. cold; 18. 19. stormy; 20. 21. snow; 22. 23. cold; 24. 25. fair; 26. 27. snow; 28. 29. moderate; 30. 31. changeable			
Week Days.	DATE.	ANNIVERSARY AND NAME-DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	SUN			MOON'S SIGNS.	MOON south.			
				RISES.	SETS.	Past					
				H. M.	H. M.	M.		H. M.			
Friday	1	Eligius	 2. 9:29 M.	7 19	4 41	11		11 0			
Saturday	2	J. Ruysbroek		7 20	4 40	10		morn.			
49) 1. Sunday in Advent. S. S. Lesson, Mark 15, 38—47. Day's length, 9h. 20m.											
Sunday	3	J. Walter † 1818	Moon in apogee.	7 20	4 40	10		12 2			
Monday	4	G. v. Zuetphen		7 21	4 39	10		1 10			
Tuesday	5	Nicolaus	7 * s. 10:53 A.	7 21	4 39	9		2 20			
Wednesday	6	Crispina	♂ ♀ ☉ inf. ♀ crossing Sun's disc.	7 22	4 38	9		3 21			
Thursday	7	Ph. Fr. Hiller		7 22	4 38	8		4 16			
Friday	8	Fr. A. Lampe		7 23	4 37	8		5 8			
Saturday	9	Benj. Schmolf	♂ ☽ ☿	7 24	4 36	7		6 0			
50) 2. Sunday in Advent. S. S. Lesson, Mark 16, 1—8. Day's length, 9h. 12m.											
Sunday	10	Paul Eber	 10. 10:9 M. ♂ ☿ ☉	7 24	4 36	7		sets			
Monday	11	H. v. Zuetphen	½ s. 10:23 A.	7 25	4 35	7		5 40			
Tuesday	12	Vicelin		7 25	4 35	6		6 50			
Wednesday	13	Berthold	☿ in aphelion.	7 26	4 34	6		8 4			
Thursday	14	Dioseurus		7 26	4 34	5		9 15			
Friday	15	Ricalud	☐ ☿ ☉	7 26	4 34	5		10 25			
Saturday	16	Adelheid	Arietis s. 8:24 A.	7 26	4 34	4		11 34			
51) 3. Sunday in Advent. S. S. Lesson, Mark 16, 9—20. Day's length, 9h. 6m.											
Sunday	17	Sturm	 17. 11:11 M.	7 27	4 33	4		morn.			
Monday	18	Seckendorf	☽ in perigee. ♂ ♃ ☉	7 27	4 33	3		12 36			
Tuesday	19	Clemens of Alex.		7 27	4 33	3		1 42			
Wednesday	20	Quatember		7 27	4 33	2		2 45			
Thursday	21	Thomas	☉ ent. ☿ Shortest day.	7 28	4 32	2		3 48			
Friday	22	Beata	Winter begins.	7 27	4 33	1		4 47			
Saturday	23	An. du Bourg	♂ ☽ ♃ ♃ s. 11:31 A.	7 27	4 33	1		5 50			
52) 4. Sunday in Advent. Lesson selected by the School. Day's length, 9h. 6m.											
Sunday	24	Holy Eve	 24. 10:13 M. ☽	7 27	4 33			rises			
Monday	25	Christmas	 Orion s. 11:31 A.	7 27	4 33	Slow		5 38			
Tuesday	26	Stephen		7 26	4 34	1		6 34			
Wednesday	27	John Evan.		7 26	4 34	1		7 20			
Thursday	28	Innocents	☿ stationary.	7 26	4 34	2		8 16			
Friday	29	David	Sirius rises 8:0 A.	7 25	4 35	2		9 12			
Saturday	30	Jonathan		7 25	4 35	3		10 10			
53) Sunday after Christmas. Review. Day's length, 9h. 10m.											
Sunday	31	Sylvester	☽ in apogee. ☉ in perig.	7 25	4 35	3		11 9			

ANOTHER YEAR.

Another year:

The last lies dead behind thee,
The future from thy sight is hidden still;
But he who walks beside thee knows the ending—

Be patient then, my soul, to do His will.

Another year:

To tread life's path, not knowing
Where it shall lead thee, e'en from day to day;
But know, my soul, thy Father is beside thee,
To guide thee heavenward in His own best way.

Another year:

To gather sheaves for heaven,
From out the harvest-fields so full and white:
To find some loving work to do for Jesus,
To lead some soul from darkness into light.

Another year:

Art weary of thy toiling?
Art longing to behold thy Saviour's face?
O faint not yet! behold He stands beside thee
In all the fullness of His loving grace.

Another year:

He never will forsake thee,
Though clouds and darkness gather round thy way;
Be strong, for though temptation's power assail thee,
His grace shall be sufficient, day by day.

Another year:

O doubt, my soul, no longer—
Go forward, trusting in thy Saviour's grace,
So walking, that each day shall find thee nearer
That "Better Land," where thou shalt see his face.

The Blind Boy.—A little blind boy was once asked if he loved Jesus; his tiny frame shook with emotion as, turning his sightless eyes toward heaven, he said: "Ye dinna ken how I love Him, or ye'd never ask! They ha'e na made the right word yet to tell o' half my love; but I'm just waitin'—waitin' till I ha'e the new song put into my mouth, an' then I'll gang awa' and tell it to Himsel'." The same little boy was one day at the house of a friend, and a little girl with whom he was playing said very pitifully to him, "I am so sorry you cannot see me!" "Hoot," said the boy, "it's nae loss. I see a better—Jesus, the 'altogether lovely,' an' ye canna beat that."

HENRY G. VENNOR,

"THE CANADIAN WEATHER PROPHET."

"Some are born great, some achieve greatness, and some have greatness thrust upon them.—*Shakespeare*."

Now that we have bid "good bye" to Mother Shipton and her prophecies forever, inasmuch as she was clearly mistaken in her interesting little prediction that the world would come to an end in 1881, and as we all have a fair start once more in the line of investigation and progress, and as among other things true forecasts of the weather cannot be a matter of indifference to us—nay, more, must be of the gravest importance—we regard it as somewhat fortunate that we are enabled to present to our readers the portrait of a Canadian gentleman, whose name is upon every tongue, and who is said to have made frequently some very extraordinary predictions in relation to the weather, which were fully verified.

Mr. Vennor was born in Montreal, in the province of Quebec, Canada, in the year 1840. We are not, at this moment in possession of any data respecting his early youth, although we are assured that it was spent in a search after knowledge which soon became most serious and laborious. This latter scarcely admits of a doubt, if, as we are informed, he is a gentleman of "many-sided accomplishments," being a geologist, a mineralogist, a naturalist and a meteorologist. The attainment of so much scientific and practical knowledge in one who has not yet reached the prime of life, is not of every day occurrence, and tempts us to accept as a fact the assertion that "he has roughed it in almost all parts of Canada," in pursuit of those acquirements, and that his success in relation to them has established his name in both Canada and England. With regard to the value of this latter assertion, however, we are not in possession of any positive evidence beyond that contained in a newspaper paragraph, although we have no desire to question or to doubt it. Mr. Vennor has, we are also informed, written a very admirable and exhaustive work, entitled "Our Birds of Prey," which has been received with favor not only in his own country, but in Europe. This work, unfortunately, we have not seen, as all that has reached us bearing Mr. Vennor's name, is his Almanac for the year 1881, a neat little publication which is replete with "old saws," much useful information, and a large and preponderating amount of selected matter.

One can scarcely arise from the perusal of this Almanac, however, without having per-

ceived that Mr. Vennor has fought shy of his Calendar; not having committed himself in it to the prediction of any sort of weather for any day or three days or week from the first to the last hour of the year. True, he has generalized in relation to each month, and supplied the place of more pertinent information in the Calendar with quaint Saxon proverbs and miscellaneous extracts embodying the opinions of others; but not a sentence in the usual legitimate manner from his own pen. This is to be regretted, although he may, to some extent, congratulate himself on the omission; as, certainly, his predictions that June was likely "to prove warm, even hot and dry up to about the 10th or 12th days," was utterly incorrect for this meridian and latitude at least, it being asserted broadly by that infallible authority, "the oldest inhabitant," that no such gloomy, cold and rainy weather had characterized the first twelve days of any previous June for the last thirty-five years.

In making some of our almanacs we are too prone to accept English weather predictions and quaint proverbs as applying to our months and seasons here. Take, for example, that which persists in alleging that when March comes in like a lion it goes out like a lamb. Certainly in the State of New York this is so far from being a fact, we almost incline to the belief that the reverse will be found to be the case in a large majority of instances. Decidedly, last March, which came in like a lion, went out in no very lamb-like mood; and this is attested not only by our own recollection, but by an American Almanac, now open before us, which predicted that its close would be marked by "fierce winds," a prediction verified to the letter. A dry, gusty, English

March, that expires in sunshine, showers and calm, is as widely different from ours, as our Spring is from that of the British Isles. Hence English stereotyped expressions in relation to the different months of the year, should not be found prominent in any of our Almanacs.

Forecasts of weather affecting large areas, are not so difficult of management as those applying to small and sharply defined localities. There is a very clear distinction and difference between the prediction that the State of New York will be visited by heavy showers of rain on the 25th of July, and the assertion that on that day torrents of rain will fall in the city of Albany. In the one case the means of detection are embarrassed by the possibility that it may be pouring down

rain in one part of the State while it is bright and fair in another part, but in the other case the value of the prediction can be ascertained at once. Hence the unsatisfactory generalizations which we encounter so often, and which seem to draw their inspiration from an aggregate of past or usual occurrences, rather than from any profound or scientific source. It must not be supposed, however, that what we now say here is intended as applicable to Mr. Vennor's weather predictions; for had he not made some extraordinary and clean cut successes in this relation, he could scarcely have attained to such celebrity. Still as a test of these is not before us,

nor the means of obtaining it at hand, we must content ourselves with hoping that they are the veritable triumphs of genius and a thorough mastery of some of the occult phases of meteorology, rather than the fortunate, hap-hazard predictions of an astute observer and bold speculator who trusts to chance and adroit phraseology for his successes.



HENRY G. VENNOR.

"MOTHER," said Little Ned, one morning, after having fallen out of bed, "I think I know why I fell out of bed last night. It was because I slept too near where I got in." Musing a little while as if in doubt whether he had given the right explanation, he added, "No, that wasn't it, it was, because I slept too near where I fell out."

2

A GENTLEMAN was threatening to beat a dog which barked intolerably. "Why!" exclaimed an Irishman, "would ye bate the poor dumb animal for spakin' out?"

AN hour's industry will do more to beget cheerfulness, suppress evil humor and retrieve your affairs, than a month's moaning.

THE GARFIELD FAMILY.

The name Garfield has held some rank in this country ever since the year 1635, when Edward Garfield became one of the founders of Watertown, Massachusetts. After him there was a captain Benjamin Garfield, then a Lieutenant Thomas Garfield, whose son Solomon was the great-grandfather of President James A. Garfield. The President is the son of Abram and Eliza Garfield. He was born in a log cabin in Cuyahoga County, Ohio, November 19, 1831, and before he was two years old he was left fatherless. He became a good reader when he was three years old, and through the energies of his widowed mother his early education received no small amount of attention. His early training, however, included hard manual labor, as well as literary pursuits. He was not afraid of that kind of labor which develops the muscle, and toughens the hands, or he would not have been found chopping cord-wood, and driving on a canal boat.



GARFIELD AT SIXTEEN.

An Interesting Incident.

The following incident in the early life of the President shows one of the excellent qualities of the man as he is to-day.

He was just sixteen years old, and was making his first trip on a canal boat coming to Cleveland. When near Akron, Ohio, as they approached lock No. 21, at about 10 o'clock in the night, another boat met them and a dispute arose as to who had the first claim to the lock. The boy who had been sent from young Garfield's boat to adjust the lock, insisted upon having the right of way, and as he was opening it, his captain encouraged him and was about preparing for a conflict.

Jim, as Mr. Garfield was then called, heard all that was said, and tapping his captain on his shoulder said: "Captain, does the lock belong to us?"

"Probably not by law," answered the captain, "but we will have it at all events."

"No, we will not have it," replied "Jim."

"And why not?" said the astonished captain.

"Because it does not belong to us."

The captain says: "I saw that Jim was right and called to my boy to let them have the lock."

The next morning they had passed all the locks, and reached Summit Lake. It was a beautiful morning. The hands were called to breakfast, and when the pilot, Mr. George See, had taken his seat at the table, he said, "Jim, what is wrong with you?"

"Nothing," he replied, "I never felt better in my life."

"But why was you in favor of giving up the lock?"

"I thought it did not belong to us."

"Jim," said the pilot, "you are a coward, and are of no account as a boatman. You may do to split wood, or milk the cows, but a man, or a boy, is of no account for a boat unless he can stand up for his rights." "Jim" made no further reply.

Now we ask our readers whether it was not a noble act for a boy of sixteen to defend the rights of another even against the purpose of his captain; and, when he stood a chance to be dismissed for it? It was not the mark of a coward, but of a manly principle, that dared to do right.

The boy that stops to think what is right, and then dares to follow his convictions, is very far from being a coward.

Who that has followed this boy's history through his efforts to educate himself and to educate other young people; or, through the short time of his administration as President of a great nation; who, we say, in following "Jim" through all these periods and undertakings of his life, would think of calling President Garfield a coward? Who that knows with what calmness, resignation and Christian courage he was willing even to die, from the effect of the murderer's bullet, does not admire his noble character?

We doubt whether any but a really *brave man* could have lived after being shot as seriously as Mr. Garfield was. His bravery and his prayers and faith in God, backed up with the prayers and faith of many thousand other Christians, were no doubt the means of prolonging his life so long.

When the doctors told him that there was a chance for him to get well again, he said, "*I'll take that chance and make the best of it.*" It was making the best of his chances, from his boyhood up, that led him to the Presidency. We suggest that every reader adopt this saying as a motto for life: "*I'll take my chance, and make the best of it.*" God gives each of us a chance to be saved, to become useful and happy, let us make the best of it. We cannot all become Presidents, but we can all rise to a noble life, by proper efforts, and through faith in the Lord Jesus Christ. And finally we may be "kings and priests unto God and the Lamb forever."

The brilliant career of General James A. Garfield, which created so much interest, at school as a student, at college as an instructor, in the army, and in the legislative halls, as a military man and as a statesman, we say the brilliant career of this remarkable Christian man has justly reached its climax in his elevation to the highest honors that his nation

can bestow upon any of her citizens. And the short period of his active official life as President up to the 2d day of July, 1881, when he was shot down by the vile Charles Guiteau, gave promise of an administration that would justify the highest expectations of his warmest friends. Alas! that so noble and so useful a man should be stricken down in the very prime of his manhood! How awful the suspense of his most affectionate family—of our disappointed nation, of the entire civilized world—as this great and good man lay for about *eleven* weary weeks, wasting away, and

suffering, with changes that inspired alternate hopes and fears! And then, who can measure the depths of sorrow of more than fifty millions of people, when, on the night of September 19th, at 10:35 P. M., it was said: "He is dead!" He died at Long Branch, N. J., to which place he had been removed from Washington, two weeks previous. His age fell just two months short of fifty years. His body is now resting in Lake View Cemetery, Cleveland, Ohio, where he was buried Sept. 26, followed by a procession over 6 miles long.



PRESIDENT JAMES A. GARFIELD.

MRS. LUCRETIA GARFIELD.

(WIFE OF THE PRESIDENT.)

Mrs. Garfield, whose maiden name was Lucretia Rudolph, was born near Hiram, Portage County, Ohio, in 1837. Her father was a respectable farmer, who had sufficient means to afford her an excellent education, and whose surroundings indicated a love of refinement not generally observable among the sparse population of the place. From her childhood she was thoughtful, amiable, and industrious; and as she grew in years her intellectual bias became so marked, and its fruits so promising, that all her friends and family entertained, without hesitation, the

bright hopes that have long since been more than realized.

In 1858, Miss Rudolph, who had been studying at the academy, in which President Garfield was then a professor, became the wife of the latter. Neither party was overburdened with wealth. The match was one purely of love. But they had what was better than wealth—brave, sturdy, and honest hearts, sustained by a spirit of truth and love, as well as by the supporting arm of a liberal education.

From the day that the nuptial knot was tied, Mrs. Garfield set about the business of life more seriously than ever, if such was possible, and at once began wreathing with flowers, the yoke she had assumed with such purity and affectionate strength of soul. Modest as were their means, she made their first new home one of sunshine and of love. And when a young family began to gather around her hearth-stone, she commenced that course of fire-side education and training which has proved so eminently successful all the world over—that system of

maternal culture and care to which some even of the greatest minds of the ages have freely confessed their indebtedness. Nor has she been a helpmeet to her noble partner in one or two relations only; for, from time to time, if report speaks truly, it was his habit in circumstances of difficulty to draw upon her intellectual resources, and unfailing clear-sightedness. Here then are two that are obviously *one* in all that is essential to human happiness. Hence the ever-deepening love and affection which has characterized their lives up to the present.

Who can imagine the bitter disappointment

of this noble woman, when on the 2d day of July, 1881, as she was about preparing to start from Long Branch to meet her husband and children in New York, a telegram reached her informing her that her husband had been "seriously hurt," and that she should "come to him soon"! And who will ever be able to describe that touching scene, when late in the evening of the same day she reached the room where the wounded President lay at death's door, when she knelt by the side of

the bed and throwing her arms around him exclaimed, "It's all right now, I am here." The President, upon discovering how nobly she bore the shocking calamity, exclaimed, "Thank God for that!"—But, oh, the weary weeks and months of anxious watching that have followed and put her strength to the utmost test! Yet, she has been sustained, as if in answer to her husband's prayer, who, when he had dictated a most careful dispatch to her, immediately after being wounded, added, "God bless the little woman."



MRS. LUCRETIA GARFIELD.

President Garfield's Mother.

Her maiden name was Eliza Ballou. She is a descendant of Maturin Ballou, a Huguenot of France, who was driven from his country upon the revocation of the edict of Nantes.

He joined the colony of Roger Williams and settled in America. He built a meeting-place at Cumberland, R. I., which is still carefully preserved as a relic of the past, and is known as the Elder Ballou Meeting-house. At the time it was built there were no saw-mills, no nails, and few tools in the country. Its galleries, and pews, and even its floors

were hewn out of the solid logs, and put together with wooden pegs.

Abram Garfield and Eliza Ballou, both emigrants from the state of New York, were married in 1821. They had gone in 1830 to Orange, Cuyahoga county, Ohio, where a year later their son James was born, being their fourth child. Their log-house was built when the heavy forest was but partly cleared away. The fences were not yet made about the fields when the father, in fighting a forest fire that threatened the destruction of their home, overheated himself, was suddenly chilled, and in a few days died. His last words to his wife, as he looked upon his children, were: "I have planted four saplings in this forest. I must now leave them to your care."

A happier family never dwelt in a palace than had been in that cabin home. Little James was but eighteen months old when his father died—too young to understand the irreparable loss, or feel the pangs of grief that well nigh crushed other hearts. The neighbors came—only four or five families in a radius of ten miles—and wept with the widow and fatherless. With their assistance the lifeless form was enclosed in a rough coffin and buried in a corner of the wheat field near by: no sermon, no prayer, except the silent prayers that went up from aching hearts. Winter was approaching. Could human experience be more dreary than a woman left a widow alone with her children in a wilderness swept by wintry storms! The howl of the wolves and the cry of the panthers never

sounded so terrible as during those long, desolate Winter nights. It seemed to the weary ones that Spring would never come again. But at last it did come, and swept away the snow and ice. The dead things of the field and forest returned to life, save only the dead in the corner of the wheat field, and hope was not revived in the cabin. There was no money in the house, there was a debt on the farm, and the food supply was limited.

Then Eliza Garfield sought the advice of a

neighbor, who had been kind in her time of trouble. He advised her to sell the farm, pay off the debt and return to their friends, believing it to be impossible for her to support herself and children there. Her reply was characteristic:

"I can never throw myself and children upon the charity of friends. So long as I have health, I believe my heavenly Father will bless these two hands and make them able to support my children. My dear husband made this home at the sacrifice of his life, and



PRESIDENT GARFIELD'S MOTHER.

every log in this cabin is sacred to me now. It seems to me a holy trust, that I must preserve as faithfully as I would guard his grave."

Her neighbor left her, and she went to the Friend that never fails, and asked God to make the way of duty clear to her; and when she came from her place of prayer she felt that new light and strength had been given to her. She called her eldest son Thomas, to her, and, though he was only a child ten years old, she laid the whole case before him. With the resolute courage of his race, he gladly

promised that he would plow and sow, cut wood and milk the cows, if she would only keep the farm. So this brave mother and son commenced their work. She sold part of the farm, and paid every dollar of debt. Thomas procured a horse, plowed and sowed and planted. The mother with her own hands split the rails, and completed the fencing. But the harvest was still far away, and the corn was running low. The mother carefully measured her precious grain, counted the days to the reaping time, and finding it would be exhausted long before that at their present rate of consumption, she resolved to live on two meals a day herself, that her children might not suffer. Then, as the little store rapidly disappeared, she ate but a single meal herself, concealing her self-denial from her children, until the blessed harvest brought relief. That year it was very abundant, and the wolf of hunger never came so near their door again.

Still, there were many years of hardship

and self-denial, in which the brave woman had to be father and mother, teacher and preacher to her children. She was the wise and tender friend, guiding them in the right way, and inspiring them to choose the best things in life. She still lives to see her great reward, "and her children rise up and call her blessed."

Now that she is quite advanced in life, after all these long years of toil and hardships have been patiently endured, she is most tenderly cared for and cherished by her son James, our newly-elected President, and lives with him in ease and comfort in the White House at Washington, enjoying the fruits of a well-spent and honorable life.—*"From the Log Cabin to the White House."*

[NOTE: The above account was written before the President was disabled by the hand of his murderous foe. His mother has spent her time, since early in the Summer of 1881, with her daughters in Ohio.—*Editor.*]

A GRAND TEMPERANCE REMEDY.

What Saved Him.

A young wife in Michigan had just settled in her new home. All seemed fair and promising, for she did not know her husband was a drunkard. But one night he came home at a very late hour, and much the worse for liquor. When he staggered into the house, his wife, who was very much shocked, told him he was sick, and must lie down at once; and in a moment or two he was comfortable on the sofa, in a drunken sleep. His face was red-dish-purple, and, altogether, he was a pitiable looking object.

The doctor was sent for in haste, and mustard applied to the patient's feet and hands. When the doctor came and felt his pulse, and examined him, and found that he was only drunk, he said:

"He will be all right in the morning."

But the wife insisted that he was very sick, and that severe remedies must be used.

"You must shave his head and apply blisters," she urged, "or I will send for some one who will."

The husband's head was accordingly shaved close, and blisters were applied.

The patient lay all night in a drunken sleep, and notwithstanding the blisters were eating into his flesh, it was not till near morning that he began to beat about, disturbed by the pain.

About daylight he woke up to the most uncomfortable consciousness of blistered agonies.

"What does this mean?" he said, putting his hands up to his bandaged head.

"Lie still; you musn't stir," said his wife; "you have been sick."

"I am not sick."

"Oh, yes, you are; you have the brain fever. We have worked with you all night."

"I should think you had," groaned the poor victim. "What's the matter with my feet?"

"They are blistered."

"Well, I am better now: take off the blisters—do," he pleaded piteously.

He was in a most uncomfortable state—his head covered with sores, and his feet and hands still worse.

"Dear," he said, groaning, "if I should ever get sick in this way again, don't be alarmed and send for the doctor; and, above all, don't blister me again."

"Oh, indeed I will! All that saved you were the blisters. And if you have another such spell, I shall be more frightened than ever; for the tendency, I am sure, is to apoplexy, and from the next attack you are likely to die unless there are the severest measures used."

He made no further defence. Suffice to say that he never had another attack.—*Christian Woman.*

PRAYING FOR WHAT WE DON'T EXPECT.

I happened once to be staying with a gentleman—a long way from here—a very religious kind of a man he was; and in the morning he began the day with a long family prayer, that we might be kept from sin, and might have a Christ-like spirit, and the mind that was also in Christ Jesus; and that we might have the love of God shed abroad in our hearts by the Holy Ghost given unto us. A beautiful prayer it was, and I thought, what a good, kind man you must be. But about an hour afterward I happened to be coming along the farm, and I heard him hallooing, and scolding, and going on, finding fault with everybody and everything. And when I came into the house with him he began again. Nothing was right, and he was so impatient and quick tempered. "'Tis very provoking to be annoyed in this way, Daniel. I don't know what servants in these times be good for but to worry and vex one, with their idle, slovenly ways."

I didn't say nothin' for a minute or two. And then I said: "You must be very disappointed, sir."

"How so, Daniel? disappointed?"

"I thought you were expecting to receive a very valuable present this morning, sir, and I see it hasn't come."

"Present, Daniel?" and he scratched his head, as much as to say, What can the man be talking about?

"I certainly heard you speaking of it, sir," I says quite coolly.

"Heard me speak of a valuable present? Why, Daniel, you must be dreaming, I've never thought of such a thing."

"Perhaps not, sir, but you've talked about it, and I hoped it would come while I was here, for I should dearly love to see it."

He was getting angry with me now, and I thought I would explain.

"You know, sir, this morning you prayed for a Christ-like spirit, and the mind that was in Jesus, and the love of God shed abroad in your heart."

"Oh, that's what you mean, is it?" and he spoke as if that weren't anything at all.

"Now, sir, wouldn't you be rather surprised if your prayer was to be answered? If you were to feel a nice, gentle, loving kind of spirit coming down upon you, all patient, forgiving and kind, why, sir, wouldn't you come to be quite frightened like? and you'd come in and sit down all in a faint, and reckon as you must be a going to die, because you felt so heavenly-minded?"

"He didn't like it very much," said

Daniel, "but I delivered my testimony, and learned a lesson for myself, too. You're right, Captain Joe, you're right. We should stare very often if the Lord was to answer our prayer."

JOSEPH COOK ON THE WINE QUESTION.

FROM A SERMON PREACHED BY HIM BEFORE THE NATIONAL TEMPERANCE LEAGUE OF GREAT BRITAIN, 1881.

"The question is whether, if our Lord were living to-day, with these accursed modern drinking-customs, with these brandied wines, with these distilled liquors, with these inherited evil appetites in existence around him, he would find himself correctly or incorrectly represented by those who say that his example justifies them in moderate drinking. I hold that he drank no distilled liquors, for in his day there were none in existence. I hold that he drank no brandied wines. I hold that what he drank was very probably (perhaps we can not settle the point beyond all dispute) simply that finest kind of wine which the East to this day, in many portions of it, calls by the names of superlative praise—that finest kind of the fruit of the grape, which is not intoxicating. You say there is no such wine. Ask Dr. Norman Kerr, or a dozen other great authorities which might easily be named. I beg you to give yourselves personal experience in support of the proposition that unfermented wine is a fact. Go to your own shops in London and you can have such wine to-day. You say there can not be unfermented juice of the grape kept any length of time. That is a popular error. Your own Dr. Norman Kerr tells you that he has kept it in his own house two, three or four days, absolutely unfermented. He tells you that he drinks unfermented wine brought from the East. I know where in London to buy that kind of wine. What is more, I know from some observation in the East, and from reading testimonies from there, that many Syrian churches to-day use that kind of wine in their religious feasts. I have witnessed in London the processes by which unfermented wine is manufactured for the 1500 congregations in the United Kingdom, which now use only such wine in the administration of the sacrament of the Lord's Supper. The manufacturing chemist cited Columella's and Pliny's receipts for preventing fermentation, and assured me that he could not improve them in point of efficacy. Dr. Kerr has shown that wine may be preserved unfermented by eight or ten different methods, many of which were known to the ancients."

ZINMU, THE FOUNDER OF THE JAPANESE EMPIRE.

Zinmu, the first historical personage whose memoirs have been preserved in the annals of Japan, was born B. C. 667, on one of the Liu-Kiu isles. The legendary account of this supposed founder of Japanese civilization, is as follows:

An old dependent, whose adventures had led him to distant islands, described the shores as being a fit abode for the gods, but now inhabited by barbarous tribes. He represented that though well skilled in the use of the bow and lance, they were incapable of resisting a disciplined army protected by helmets and breast-plates. Accordingly Zinmu collected his forces, under his elder brother and sons, and taking the chief command himself, sailed from his native place. After ten months he reached the north-coast extremity of Kiu-Siu. Here he met with a fisherman, sailing in a turtle-shell, placed himself under his guidance as pilot, and crossed to Nippon. Carrying on his movements with great prudence, he finally fortified himself, and spent three years in the construction and equipment of a fleet. He then penetrated

into the interior of Nippon, and from this period all the cultivated countries of ancient Japan were in his power.

At the end of seven years, Zinmu had attained the object of his ambition, but his three brothers had perished, one in battle and the others threw themselves into the sea to appease a tempest which threatened the destruction of the hero's junks.

Zinmu was supposed to be under the especial protection of the divinity of the sun, who, on one occasion, sent a raven to guide him through a difficult pass. Here he built a temple, which he called the Mikado, or headquarters.

Zinmu had a glorious reign of seventy-six years, and at his death was enrolled among the number of Kamis, or immortal spirits, and is still worshipped as the founder of the empire. The hereditary succession is said to have remained in his family more than twenty-five hundred years, but whether the present Mikado is really a descendant of this Zinmu or not, we do not really know, and probably no one does.



MISTRESS: "Bridget, didn't you hear me call?" Bridget: "Yes, mum; but ye towld me the other day niver to answer ye back, and I didn't."

A PUBLISHER offered \$1,000 for a story that would make his hair stand on end. Many tried for the money but nobody got it, because the publisher was totally bald.

AN accountant who visited Bunker Hill Monument says it is the longest column he ever footed up.

A POOR man in a country village has been in the habit of receiving from the parson of the parish a pint of milk daily. At his death the poor man left a will, in which he bequeathed the daily pint of milk to his brother.

THE THRIFTLESS WIFE.

A CHINESE STORY.

Two pedlars, one of olives, the other of almanacs, had homes side by side. The olive pedlar had a tidy, careful wife; and, even when times were hard and trade dull, lived comfortably and got on in the world. The vender of almanacs had a stupid, listless wife, to whom he often held up her industrious neighbor as an example worthy of imitation. The slothful wife grew tired of hearing her neighbor's good traits and wise doings set forth for her edification, and finally came to hate to hear her name or to see her face.

Things had gone on in this way a long time, when a year of unusual hardship came to both families. All Chinese who expect to retain the esteem of their acquaintances pay their debts at the end of the year. But this year the olive pedlar found his debts greater than his means of payment. After vainly seeking some honest way of meeting his obligations, he came on the last day of the year and told his wife of his pecuniary embarrassments, saying that they must meet poverty and disgrace as best they could. The thrifty wife at once brought out a great store of pickled olives, telling her husband to go and sell them quickly, and pay his debts. He asked her where she got all these olives; and she replied that she had every day taken a few green olives from his basket before he started on his daily rounds, and had carefully preserved them for a time of need. As olives grow better as they grow older, and as they bring their highest price at New Year, the pedlar was by the sale of these olives enabled to pay all his debts, and to retain the capital and credit wherewith to carry on his business during the following year.

The vender of almanacs had also lost money during the year, and on its last day found himself in debt; but his wife had no comfort to offer him, and he began the new year poorer and more wretched than ever. When he heard how his neighbor's wife had come to the rescue with her pickled olives, he again reminded his own wife of her habitual uselessness, and lamented that he had not, like his neighbor, a real helpmeet in his house. His wife thereupon determined to reform, and set herself to surprise her husband by her economy and shrewdness. So when at the end of the next year he told her that he was again in debt and without the wherewith to pay, she silently went into her room and brought out several full bags which she threw down at her husband's feet, telling him to never again call her a thriftless wife. In

great astonishment he opened the bags, and poured out a heap of almanacs for the year that was ending. He asked where she got all these, and was told she had done as her neighbor did with the olives; she had taken a few almanacs daily from his pack, and secretly stored them up for him to sell at the end of the year.

Of course the books were wholly unsaleable, and the poor pedlar lost all that he had paid for them beside; while his stupid wife concluded that it was not worth while to take further trouble to please any one who was so difficult to suit as was her exacting husband. —*The National Baptist.*

"SOME GO TO CHURCH."

These verses form the opening lines to the ten-guinea prize essay published by the Chester Open Diocesan Church Association, and written by the Rev. J. S. Bouchier, M. A. of the Carnarvon Training College:

WHAT IS PUBLIC WORSHIP?

Some go to church just for a walk,
Some to stare, and laugh, and talk.
Some go there to meet a friend,
Some their idle time to spend;
Some for general observation,
Some for private speculation;
Some to seek or find a lover,
Some a courtship to discover;
Some go there to use their eyes,
And newest fashions criticise;
Some to show their own smart dress
Some their neighbors to assess;
Some to scan a robe or bonnet,
Some to price the trimmings on it;
Some so learn the latest news,
That friends at home they may amuse;
Some to gossip false and true,
Safe hid within the sheltering pew;
Some go there to please the squire,
Some his daughters to admire;
Some the parson go to fawn,
Some to lounge and some to yawn;
Some to claim the parish doles'
Some for bread and some for coals;
Some because it's thought genteel,
Some to vaunt their pious zeal;
Some to show how sweet they sing,
Some how loud their voices ring;
Some the preacher go to hear,
His style or voice to praise or jeer;
Some forgiveness to implore,
Some their sins to varnish o'er;
Some to sit and doze and nod,
But few to kneel and worship God.

SORROW ON THE SEA.

Loss of Steamships in 40 Years.—The iron steamship *Austria*, from Hamburg, having on board freight, mostly silks und velvet, valued at \$850,000, and about 600 passengers, mostly Germans, emigrating to America, caught fire Sept 15, 1858, from culpable negligence in fumigating the steerage with burning tar; was totally destroyed, only 89 of those on board being saved. The loss of life is greater than has occurred in any previous disaster to ocean steamers. Through the panic an overpowering terror prevailed, although it was furnished with abundant means of rescuing most of those on board. The *Austria* is the eleventh ocean steamer that has been lost since 1838. Those lost are the following: The *President*, with 130 lives, including Tyrone Power, the great Irish comedian; the *President* left New York March 11th, 1841. *Arctic* with 300 lives. *Pacific* in 1856 with 240 lives. *San Francisco* with 160 lives. *Central America* with 387 lives. *Independence* with 140 lives. *Yankee Blade* with 75 lives. *City of Glasgow*, in 1854, with 420 lives. *Tempest* with 150 lives. *Lyonnais* with 160 lives, and the *Austria* with 511 lives, making a total of 2,673 lives that have been lost up to 1873; while the value of the vessels and cargoes are estimated at \$10,500,000. The *President*, *Pacific*, *City of Glasgow*, *Tempest* and *City of Boston* were never heard from. The *Arctic*, *San Francisco* and *Central America* foundered. The *Independence* and *Yankee Blade* were wrecked, and the *Lyonnais* was sunk by a collision with a ship.

NEW YORK, May 10, 1877.—Despatches received at the offices of the Williams & Guion Steamship Company state that the steamer *Dakota* was ashore on Point Limas, forty-five miles from Liverpool. The passengers and crew were all saved, and most of the baggage, but the vessel and cargo would probably prove a total loss.

Point Limas is where outward bound vessels usually drop their pilots. The coast is steep, rocky and exceedingly dangerous. Point Limas is where the *Royal Charter*, an Australian emigrant clipper, was wrecked in October, 1858, when nearly 400 persons perished, and where in 1876 the steamer *Abbottsford*, a splendid ocean steamer, was wrecked.

The *Dakota* was about thirty-five hundred tons burden, and was valued at \$750,000.

The splendid steamer *City of San Francisco* was wrecked on Wednesday, May 16th, 1877. She had on board 137 passengers and 150 officers and crew, who were all saved, but the ship and cargo were a total loss. The cargo

was valued at \$750,000 and the ship at \$700,000. All the passengers lost more or less money, most of them every penny they possessed. Mrs. Smith, wife of a revenue officer of San Francisco, lost about \$8,000. A German Swiss and his sister from Valparaiso, had between \$5,000 and \$6,000 in their trunks, which was a total loss, with all their clothing. None of the cabin passengers lost less than \$300, and some up to \$10,000. M. Hahn and wife, of Anaheim, Cal., who were returning from a European trip, lost all their baggage, which included over \$3,000 worth of presents, etc., bought for friends. Dr. Rhein, a dentist from New York, lost \$1,200 worth of valuable instruments, besides his money.

DON'T LET MOTHER DO IT.

Daughter; don't let mother do it!

Do not let her slave and toil,
While you sit a useless idler,
Fearing your soft hands to soil;
Don't you see the heavy burdens
Daily she is wont to bear,
Bring the lines upon her forehead,
Sprinkle silver in her hair?

Daughter; don't let mother do it!

Do not let her bake and broil
Through the long, bright Summer hours;
Share with her the heavy toil.
See, her eye has lost its brightness,
Faded from her cheek the glow,
And the step that once was buoyant
Now is feeble, tired and slow.

Daughter; don't let mother do it!

She has cared for you so long,
Is it right the weak and feeble
Should be toiling for the strong?
Waken from your listless languor,
Seek her side to cheer and bless,
And your grief will be less bitter
When the sods above her press.

Daughter; don't let mother do it!

You will never, never know
What were home without a mother
Till that mother lieth low;
Low beneath the budding daisies,
Free from earthly care and pain,
To the home so sad without her,
Never to return again.

A YOUNG man went into a florist's store the other day to buy a rosebud for his affianced. Seventy-five cents was the price asked. "Will it keep?" inquired the young man. "O yes, a long time." "Then you may keep it."



A RECEIPT FOR A RACKET.

What does it take to make a racket?
Well, bless me, I certainly ought to know,
For I've made them a score of times or so!
Here's the receipt, and I can't be wrong—
For making them hot, and sweet, and strong!

What does it take to make a racket?
Two small boys in pants and jacket;
An empty room and a bare wood floor;
A couple of sticks to bang the door;
A chair or two to break and to swing;
A trumpet to blow and a bell to ring;
A stamp and a tramp like a great big man,
And, when you can get it, an old tin pan;
A flight of stairs for a climb and tumble;
A nursery maid to growl and grumble;
A chorus of howl, and cry, and shriek
To drown your voice if you try to speak;
A dozen good blows on knees and back,
Each one coming down with a terrible whack;
A couple of falls that would crack a nut,
And one good bump on your occiput;
A rush and a skurry; a tear and a clatter;
A mamma to cry, "Now, what is the matter?"

You take these,
And shake these,

And put in a packet,
And you'll have just the jolliest kind of a
racket!

Of course, I am bound to confess
You can manage to make it with less
(For this is a regular, rich receipt,
For pudding and sauce and all complete),
And still you have a very good show,
If you follow directions below:

You can leave out the room and the floor,
The bumps and the bangs on the door;
The bell, and the sticks, and the stairs;
The trumpets, the howls, and the chairs;
The whack, and the fall, and the rise;
The shrieks, and the groans, and the cries;
Mamma, and the pan, and the tramp;
The nurse, and the growl, and the stamp;
—But one thing you *must* have, however you
get it,

(Or else, if you don't you'll sadly regret it—
For, remember my words—if you happen to
lack it

You can never have the least bit of a racket),
And that is, *Two small boys in pants and in
jacket!* —M. E. B., in *Wide Awake*.

THE DOG MANIA.

The mania for dogs broke out in the United States only after the fashion had been set abroad, and, though it is a recent one, it has raged more violently and affected a greater number of people than is the case in Europe. There the fashion was confined to childless dowagers, whose time hung heavily upon their hands, and whose disinclination to take trouble and care upon their shoulders, led them to adopt dogs instead of babies. No other class abroad has taken up the fashion any more than they have the false curls and wrinkles of the rich dames, and the women of younger years and matronly duties thought no more of possessing themselves of a pug or a skye terrier than of disowning their babies. But, says the *Brooklyn Eagle*, when the fashion reached New York, it was not considered a special one, and all the weak-headed women who could pay \$50 for a canine pet did so, and those who could give more were correspondingly happy. Women with children, as well as those without, secured dogs and gave them their time and companionship. It is not unusual for the dogs to be taken out to drive when the babies are left at home, and the justification which women find in this proceeding is that dogs are no trouble; children are. Dogs are congenial, asking no questions hard to answer, and having no intuitions impossible to blind. Therefore do women, it is to be presumed, find companionship in dogs, and spend money on them. Dog doctors are doing a thriving business in New York and other places, and not a few grown up men and women are earning good pay and living in comfort, their only occupation being the care of dogs. Some of the ultra fashionable dress their dogs in the livery worn by their servants, and the care of the mantles and the costly collars is not less than the wardrobes of the children. Women support a dog at an expense that would educate a child, and feel happy in being so stylish. They do not necessarily love the animals, but are ready to be martyrs to the demands of fashion. Weak-minded and silly, they think it an evidence of refinement to keep a pet dog, and further, the more attention they can bestow on it, the more they are remarked and envied. The happiest woman in Philadelphia's chief seaside resort one season had for her small dog a colored valet, whose duties were by no means light. His business was to take Master Sniff into the water to give it baths of just the prescribed duration, to rub it and roll it in blankets, feed it with specially prepared food, and then amuse it. Can anybody imagine any contract more gigantic than amusing a toy dog?

SALOON-KEEPERS' REVENGE.

Three years ago Mr. Vanosdale, of Akron, Ohio, then a drinking man, signed the pledge and became an active worker in the cause of temperance; and in trying to enforce the laws of Ohio, as is the duty of every good citizen of the State, he incurred the wrath and displeasure of the saloon-keepers, whom he reported and had punished for violation of the statute. They swore revenge, and declared they would make a drunkard of him or his boys; they told it to Vanosdale himself, but he kept fearlessly in the path of duty, not regarding their threats, winning the respect of all with whom he came in contact, save and except the fiends bent upon the destruction of his family and happiness. After a time the matter culminated. One of his boys went down before the wiles and allurements of these minions of Satan; broke his pledge and got drunk, and while in this condition was taken by those in league with the saloon-keepers, to the notorious "Blue-bird nest." They were there but a short time when a row occurred; a beer glass was thrown, striking young Vanosdale on the side of the head, cutting the ear nearly off and horribly lacerating the head. In a drunken and insensible condition he was carried to an old barn, where he lay for two days. A few days later (we know not where he was in the interim); in the absence of his parents, he was delivered to their home, struggling with that horror of horrors, the delirium tremens; his wounds unwashed, undressed, uncared for. Physicians were called, and did what was possible. Men were required to hold him by night and by day. He could not lie down, nor sleep, until the physicians, after hard labor, got him under the influence of anæsthetics, and then communicated to his already broken-hearted parents the dread tidings that their boy must die of injuries and neglect."

Who can imagine that mother's suffering, weigh her heart-aches, or measure her tears? Even if the criminals, every one in any way connected with the act, could be brought to justice and swung from a gibbet higher than Haman's, it would not take a pang from her heart; but she is denied even this consolation, in the flight of her boy's reason.

Some time afterwards, as the father walked down the street, there was a triumphant leer upon the faces of the fiends that had brought about this great affliction, and one of them even called to him, "We've got you now."

Men, are you fathers, and will you give such things a passport to your homes? Then, why do you not arise in the might of your manhood and hurl back the foul anathema at the ballot-box?

CHANGING POETRY.

A brother who led the singing in a rural meeting-house in Connecticut, conceived that the psalm of Watts, in which are the lines—

O may my heart in tune be found,
Like David's harp of solemn sound!—

might be altered to suit the instrumental condition of the choir, and he proposed to the pastor that in his next Sunday service he should adopt a new version which he had prepared, and which ran in this wise:

O may my heart be tuned within,
Like David's sacred violin!

Without finding fault with the new rendering, the worthy pastor observed that it seemed to him that it also might be improved, and he suggested to the poetical and musical enthusiast that his verses should read—

O may my heart go diddle, diddle,
Like Uncle David's sacred fiddle!

It is needless to say that the singing brother saw the point, and there was no alteration in the psalm.

HOUSEHOLD ACCOUNTS.

There are reasons why the wife or house-keeper should keep an account book. In the first place, it would furnish interesting information of the number of pounds of sugar, spice, flour, meat, etc., that a family of a certain size consumes. How many know anything definite about such things? Again, such a record would suggest changes in the living, in one way or another, and furnish a basis for calculation of the requirements for the coming year. We know of a lady who went so far as to keep account of the number of extra meals which she had furnished in a year; and when it was announced, the family were greatly surprised. A household account is a startling revealer of facts. As a matter of family history, a record should be kept—of course, the dates of births and deaths will be given in the record to be found in the family Bible; but there are other things that transpire in the family worthy of note.—*American Agriculturist.*

A LITTLE GIRL'S REPROOF.

An army officer, on returning home from camp life, went to visit a relative, and, like some who imitate their associates, he indulged in profane language. A little girl walked out with him to his horse, and, as he was talking to her in great glee, she gently said:

"I don't like to hear my cousin swear."

He replied: "I know, my dear, it is wrong."

In the same mild tone she rejoined:

"Well, then, if you know it is wrong, why do you do it?"

The captain confessed to a friend, on relating the story, that he never felt a reproof so much as the one given by that little girl. He had good reason to feel it, for he deserved it. The old verse says:

"Maintain your rank, vulgarity despise;
To swear is neither brave, polite, nor wise."

IT DON'T PAY.

It don't pay to hang one citizen, because another citizen sells him liquor.

It don't pay to have one citizen in the lunatic asylum, because another citizen sold him liquor.

It don't pay to have one citizen in the county jail, because another sells him liquor.

It don't pay to have fifty workmen ragged, to have one saloon-keeper dressed in broadcloth, and flush of money.

It don't pay to have ten smart, active, intelligent boys transformed into thieves, to enable one man to lead an easy life, by selling them liquor.

It don't pay to have fifty workmen and their families live on bone soup and half rations, in order that one saloon-keeper may flourish on roast turkey and champagne.

It don't pay to have one thousand homes blasted, ruined, defiled, and turned into a hell of discord and misery, in order that one wholesale liquor dealer may amass a large fortune.

It don't pay to give one man, for \$15 a quarter, a license to sell liquor, and then spend \$5,000 on a trial of another man for buying that liquor and committing murder under its influence.

STRETCH IT A LITTLE.

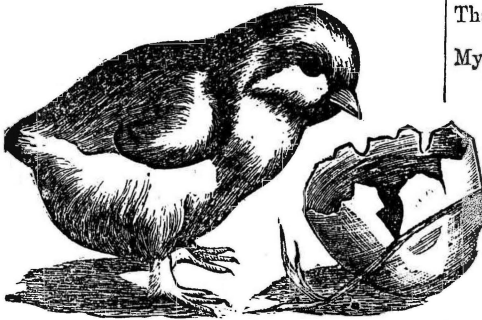
A little girl and her brother were on their way to the store one morning. The grass on the common was white with frost, and the wind was very sharp. They were both poorly dressed, but the little girl had a kind of cloak over her which she seemed to have outgrown.

As they walked briskly along, she drew the little boy closer to her, and said, "Come under my coat, Johnny."

"It isn't big enough for both, sister."

"Then I will try and stretch it a little;" and they were soon very close together.

Now, why can't we all stretch our comforts a little? There are many shivering bodies, and sad hearts, and weeping eyes, just because people do not stretch their comforts beyond themselves.—*Well Spring.*



THE SOLILOQUY OF A RATIONALISTIC CHICKEN, JUST HATCHED.

Most strange!
 Most queer; although most excellent a change!
 Shades of the prison-house, ye disappear;
 My fettered thoughts have won a wider range,
 And like my legs, are free,
 No longer huddled up so piteously;
 Free now to pry, and probe, and peep, and
 And make these mysteries out. [peer,
 Shall a free, thinking chicken live in doubt?
 For now in doubt, undoubtedly I am;
 This problem's very heavy on my mind,
 And I'm not one to either shirk or sham,
 I won't be blinded, and I won't be blind.
 Now, let me see:
 First, I would know, how I did get in there?
 Then, where was I of yore?
 Beside, why didn't I get out before?
 Bless me!
 Here are three puzzles (out of many more),
 Enough to give me pip upon the brain!
 But let me think again—
 How do I know I ever was inside?
 Now I reflect, it is, I do maintain,
 Less than my reason, and beneath my pride,
 To think that I could dwell
 In such a paltry, miserable cell
 As that old shell. [plain
 Of course I couldn't! How could I have
 Body, and beak, and feathers, legs, and wings,
 And my deep heart's sublime imaginings
 In there?
 I meet the notion with profound disdain,
 It's quite incredible; since I declare
 (And I'm a chicken that you can't deceive)
 What I can't understand, I won't believe.
 Where did I come from, then? Ah, where in-
 This is a riddle monstrous hard to read; [deed!
 I have it! Why, of course,
 All things are moulded by some plastic force,
 Out of some atoms, somewhere up in space,
 Fortuitously concurred, anyhow—
 There now!

That's plain as is the beak upon my face.
 What's that I hear?
 My mother cackling at me? Just her way,
 So prejudiced and ignorant, I say,
 So far behind the wisdom of the day!
 What's old, I can't revere;
 Hark at her: "You're a little fool, my
 dear;
 That's quite as plain, alack,
 As is the piece of shell upon your back!"
 I don't believe it's there,
 For I can't see it, and I do declare,
 For all her fond deceivin'—
What I can't see, I never will believe in!

A Deadly Serpent.—Some time ago a party of sailors visited the Zoological Gardens. One of them, excited by the liquor he had taken, and as an act of bravado to his companions, took hold of a deadly serpent. He held it up, having seized it by the nape of the neck in such a way that it could not sting him. As he held it, the snake unobserved by him, coiled itself round his arm, and at length got a firm grasp, and wound tighter and tighter, so that he was unable to detach it. As the pressure of the snake increased the danger grew, and at length the sailor was unable to maintain his hold on the neck of the venomous reptile, and was compelled to loose it. What did the snake then? It turned round and stung him, and he died. So it is with the appetite for strong drink. We can control it at first, but in a little while it controls us. We can hold its influences in our grasp only for a little while, then we become powerless to resist.

"Among the many curious phenomena which presented themselves to me in the course of my travels," says Humboldt, "I confess there are few by which my imagination was so powerfully affected as by the cow-tree. On the parched side of a rock on the mountains of Venezuela grows a tree with dry and leathery foliage, its large woody roots scarcely penetrating into the ground. For several months in the year its leaves are not moistened by a shower; its branches look as if they were dead and withered, but when the trunk is bored, a bland and nourishing milk flows from it. It is at sunrise that the vegetable fountain flows most freely. At that time the blacks and natives are seen coming from all parts provided with large bowls to receive the milk, which grows yellow and thickens at its surface. Some empty their vessels on the spot, while others carry theirs to their children. One imagines he sees the family of a shepherd who is distributing the milk of his flock."

"I BLAME MY FATHER FOR IT ALL."

An old grey-headed man lay sick and weary on a bed of straw. That barn, which had been for the night his resting-place, was his only home. On God's earth he was a wanderer, without a friend; and, what made the case so truly sad, without God in the world. It was a melancholy sight to look upon a wreck like this, a poor child of earth on his way to the grave, whose life had been spent in misery, and whose sun seemed soon to set in darkness.

"Where is your home?" I asked him.

"I have none."

"How came you here?"

"Last night, sir, I was weary and ill, and as I lay by the wayside, unable to go farther, some men passing by kindly carried me and laid me here."

"Are you happy?"

"No."

"Have you any hope for another world?"

"No, sir, I cannot say that I have."

"Do you know that you may very soon have to go and meet your God at the judgment-seat? I would like to tell you of the Saviour of sinners."

"Oh, I have often heard all about that."

"Well, have you not listened to the glad tidings, and, as a poor sinner, accepted of Jesus as your Saviour?"

"No. I have sinned against all the privileges I have had, and there is no use in doing anything now, for God would not receive me. None of the invitations of the Gospel are for me."

"Do you ever pray?"

"No. I have prayed in my life, but never now."

"Have you a Bible?"

"No."

"Would you not begin now to pray, and read the Bible, and seek the Lord?"

"It would be of no use."

"And do you really mean to live on thus, without God in the world, and wander on alone and helpless, till you drop in the grave, and pass into the eternal world?"

"Well, I know that when I leave this, I will just go along the road swearing and cursing God, and I cannot help it, for I feel the devil within me forcing me to it; and I will tell you what, sir, *"I blame my father for it all."*

"What do you mean?"

"I mean that my father's example drove me to a wicked life; and what could be expected, when his house was like a hell upon earth? I blame my father for it all."

And the wanderer went on his way, carry-

ing with him a Bible now, which may yet, by the blessing of God, guide his feet into the path of life; but my thoughts could only picture the poor wanderer's journey ended, and the meeting between parent and child in another world, and the fearful upbraiding uttered there—"I blame my father for it all."

Parents, is this a solitary case? Are there not more wanderers on earth, whose cry might be as they pass along to ruin, "I blame my father," or, perhaps, "I blame my mother for it all"?

"Oh, that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!" (Deut. v. 29.)

BE SYSTEMATIC.

It will add more to your convenience and comfort through life than you can imagine. It saves money. For a while it may be a little troublesome, but you will soon find it easier to do right than wrong—that it is easier to act by rule than without one.

Be systematic in everything; let it extend to the very minutest trifles, it is not beneath you. Whitefield could not go to sleep at night, if, after retiring, he remembered that his gloves and riding-whip were not in their usual place, where he could lay his hands on them in the dark, on an emergency; and such are the men who leave their mark for good on the world's history. It was by his systematic habits from youth to age that Noah Webster was able to leave the world his great dictionary; "Method was the presiding spirit of the life," writes the biographer.

Systematic men are the only reliable men; they are the men who comply with their engagements. They are minute men. The man who has nothing to do is the man who does nothing. The man of system is soon known to do all that he engages to do; to do it well, and at the time promised; consequently he has his hands full. When I want any mechanical job done, I go to the man whom I always find busy, and I do not fail to find him to be the man to do that job promptly and to the hour.

And more, teach your children to be systematic. Begin with your daughters at five years of age; give them a drawer or two for their clothing; make it a point to go to that drawer any hour of the day and night, and if each article is not properly arranged, give quiet and rational admonition; if arranged well, give an affectionate praise and encouragement. Remember that children, as well

as grown people, will do more to retain a name than to make one.

As soon as practicable, let your child have a room which shall be its own, and treat that room as you did the drawer: thus you will plant and cultivate a habit of systematic action which will bless that child when young, increase the blessing when the child becomes a parent, and extend its pleasurable influence to the close of life. A single unsystematic person in a house, is a curse to any family. A wife who has her whole establishment so arranged from cellar to attic that she knows, on any emergency where to go for a required article, is a treasure to any man (my experience, reader!); while one who never knows where anything is, and when it is by accident found, is almost sure to find it crumpled, soiled, or out of order, such a wife as the latter is unworthy of the name, and is a living reproach to the mother who bore her.

HIGH PRICES FOR RELICS.

The passion for the possession of remarkable relics has led to extraordinary prices being sometimes given for things of little value in themselves, or sometimes perfectly worthless. The following instances or extravagant sums paid for objects more or less curious have been recorded: A tooth of Sir Isaac Newton's was sold in 1816 for £730. It was purchased by a nobleman, who had it set in a ring which he wore constantly on his finger.

The prayer-book used by King Charles I. when on the scaffold, was sold in London in 1825 for 100 guineas.

The hat worn by Napoleon Bonaparte, at the battle of Eylau, was sold in Paris, in 1835, for 1920 francs (about £80). It was put up for sale at 500 francs, and there were thirty-two bidders.

The ivory-arm chair presented to Gustavus Vasa, by the city of Lubeck, was sold, in 1825, to the Swedish chamberlain, M. Schmelkel, for 58,000 florins.

The coat worn by Charles XII. at the battle of Pultowa, and preserved by one of his officers and attendants, was sold in 1825, for 561,000 francs.

The two pens employed in signing the treaty of Amiens were sold in 1825 for £500.

The pens used in Paris for signing the treaty of peace, concluded after the Russian war, were presented to the Empress Eugenie, by whom they have been carefully preserved.

A wig that had belonged to Sterne was sold at public auction in London for 200 guineas.

An old wig which had belonged to the German philosopher Kant, was sold after his death for 200 francs.

Voltaire's cane realized 500 francs at a sale in Paris.

A waistcoat belonging to J. J. Rousseau, was sold for 950 francs, and his metal watch for 500 francs.

At the French village of Penzenas some years ago, there was an old arm-chair, which was said to have been frequently used by Moliere. When he was living in this village he was accustomed every Sunday afternoon to go to a barber's shop, in a corner of which this chair was kept. The shop was the resort of all the idlers and gossips of the town, and there politics were discussed, and all the news of the day repeated. The chair formed a kind of observatory for the dramatist, who was in the habit of attentively watching all that was going on around him. The old chair was brought to Paris to be sold, and realized a considerable sum.

ORIGIN OF THANKSGIVING-DAY.

Two hundred and sixty-one years ago, one chill December day, a band of colonists from the Old World landed upon the bleak shores of New England. Persecuted for conscience' sake in the land of their birth, they had given up homes of comfort and plenty there, to hew out for themselves homes in the untrodden wilderness, where they might have freedom to hold their faith, and conduct their worship in the way that seemed to them best.

In these days of conveniences and improvements, we can hardly conceive of the hardships that these fearless men and women dared and endured in their attempt to open this wild, new land, for colonization from older countries. Hunger, cold, toil, discomfort, need, sickness and death, stared them in the face, and many hearts grew faint ere the struggle had scarce begun. Many gave up the effort, and wearily turned their faces toward the Old World. But as the months and years went by, the ships that journeyed between the two continents brought many to the Western land, and took few away, and in time this little mustard-seed of a colony grew into a national tree, "whose branches filled the whole earth!"

A few years after the Mayflower brought over the first pilgrims, we are told there came a year of darkness and dearth to the little band of settlers. Sickness had prevailed greatly among them, and many had died during the Winter and Spring. The Summer was chill and wet, and the crops were a total failure. Eagerly, as the Autumn days drew on, and the store of food grew smaller, did they scan the horizon daily for the sight of a vessel coming to their relief, but none came. At last

came the darkest day of all. The store of food was spent, and the last apportionment was less than a handful of corn to each man. There was no resource left. None? There was the best of all resources, prayer to the God who had guided them thus far, and had promised never to forsake them. All their griefs had been laid before him through their time of trial, but we may be sure that never before had such prayers been offered by this colony, as when they met for prayer on this night. The following morning, a ship laden with food sailed into the harbor. A day or two later the colonists met to hold a special service of praise and thanksgiving. And this was the first Thanksgiving-day observed in America.

Now, with each recurring harvest, this mighty nation is called upon to give public thanks to the Giver of all good, to whom alone we owe all our material blessings. May we all join in it with grateful hearts; remembering that whatever our individual sorrows and losses of the year may have been, the enduring goodness of God can never merit less than our full offering of praise.

A CAPTAIN'S CONFESSION.

"This week," writes a friend, "I met a captain puffing away at his pipe. His face had that dirty, tallowy, parchment hue so common among smokers, and I ventured to ask him what benefit he derived from the practice.

"Benefit!" he exclaimed, "Good heavens! what are you talking about? This here baccy is the greatest curse on earth, worse than drink itself, and that's bad enough. I can take a swill at the drink and leave it off, but as for the baccy, I can't let it alone. I've seen me on board take a pipe before breakfast, and then I could scarcely eat a mouthful; same at dinner, and so on till the very flesh was wearing off my bones; and there are big blockheads who'll tell you that one of the great advantages of baccy is you never know when you're hungry. Why, sir, my father, 73 years old, is no smoker, but sober and hearty. When we're walking together, folks say that I look older than the old boy himself—ay, it's true, too. I feel like an old man, though only 42. Well, sir, during one voyage, our baccy ran short, and we had to do without it for more than three months. Both me and the sailors soon began to enjoy our victuals, and before long we were as plump as partridges. We all declared we wished there wasn't a grain of that—rubbish left on the earth; but when we landed and saw others puffing away—why, like a pack o' stupids as we were, we went back like so many pigs to

their wallowin's in the mire. I tell you what sir, I'm only a poorish fellow, but for all that I would pay down £50 this very day to be free forever from the slavery of the baccy."

"Cheer up, captain," I replied, "I can tell you how to give the vile reptile his death blow, and that without money and without price."

"Ay, ay, sir, how's that to be done?"

"In this way: whenever tempted to indulge in this degrading habit, go at once through Christ, to the great Father of us all, and pray for strength to resist it, and you will come off victorious."

He was clearly moved by these words, and looked thoughtfully at the ground for a minute or two, and then shaking my hand, said: "Well sir, you have struck out a new idea; I'll try it, and when we meet again I'll tell you how it works."—*Advocate of Christian Holiness.*

THE WOODEN HAT.

Somewhere about the year 1780 a traveling millwright, footsore, and with the broadest Northern Doric accent, stopped at Soho, the engine factory of Boulton & Watt, and asked for work. His aspect was little better than one of beggary, and Boulton had bidden him Godspeed to some other shop, when, as he was turning away sorrowfully, Boulton suddenly called him back.

"What kind of a hat's yon ye have on your head, me mon?"

"It's just timmer, (timber) sir."

"Timmer, me mon? Let's look at it. Where did you get it?"

"I just made it, sir, me ain sel."

"How did you make it?"

"I just turned it in the lathie."

"But it's oval, mon, and the lathe turns things round."

"Aweel! I just gard'd the lathie gang anither gate, to please me. I'd a long journey afore me, and I thoct to have a hat to keep out water, and I hadna muckle siller to spare, and I made me one."

By this inborn mechanism the man had invented an oval lathe, and made his hat, and the hat made his fortune. Boulton was not the man to lose so valuable a help, and so the after famous William Murdock, the originator of locomotives and of lighting by gas, took suit and service under Boulton & Watt, and in 1784 made the first vehicle impelled by steam in England, and with the very hands and brain cunning that had before produced the "timmer hat."

Who ever saw a cat nip tea?—*N. Y. Mail.*

BENJAMIN FRANKLIN.

There are few lives more worthy to be held up as an example for young people to imitate, than that of Franklin. He seems, from his earliest youth, to have turned his whole time and talents to the best advantage, and to have gone about the business of life with a series of well-directed efforts, that could scarcely fail to insure success. At a very early age—before he was sixteen,—we find him making sys-

OPPOSED TO BEER.

While employed in a printing house in England, before he was of age, he prevailed upon many of the printers to give up the pot of beer with which they had been accustomed to "gorge themselves," and make their breakfast, as he did himself, from a dish of water gruel, and nutmeg, with a slice of toasted bread and butter. In this way, he says, much



tematic efforts for improvement in English composition, during the little leisure he could obtain from the duties of the printing-office; and, at the same time, he left the boarding house that had been provided for him, and made frugal meals by himself from a biscuit, or a slice of bread, and a glass of water; while the time and money that he saved in this way, were employed in the purchase, and the reading of books. How many boys would be found doing this, do you think? And yet this is the stuff of which great men are made. Though very frugal in his own dress, and food, he was nevertheless generous, almost to a fault; for the money he saved was often spent by his less prudent companions, whose extravagance reduced them to necessity; and who did not always use to good purpose the fruits of Franklin's frugal toil.

money was saved, and the head left far clearer for business or study.

When he went to France as an ambassador, in his plain citizen's dress he had attained such celebrity that the greatest men in Europe were glad to do him reverence. One day while at court, a lady noticed him in his cotton stockings, and plain dress, and asked who that clownish looking man among the courtiers was. "Hush," said the gentleman who accompanied her; "he is the man that has bottled up the lightning."

It was only by close and constant exertion, that Franklin rose to the position he occupied.

CANDLE AND SOAP MAKING.

"The father of Franklin followed the business of making soap and candles in the city of Boston, and although his occupation was

so humble, he was a very worthy man, and was highly respected, both on account of his piety, and his good understanding. He delighted in often inviting to his table some sensible friend or neighbor to converse with, and always took care to introduce some useful topic of discourse, which might tend to improve the minds of his children.

"By this means," says Benjamin Franklin, "our father turned our attention to what was good, just, and prudent, in the conduct of life; and so interested were we in the conversation, that we were usually quite indifferent to the kind of food set before us." It was probably in this way, by early instruction under his father's roof, that Franklin acquired that habit of close thought and investigation which distinguished him through life, and finally rendered him so eminent as a statesman and philosopher.

"At ten years of age Franklin was taken from school, and placed in his father's shop, where he was employed in cutting wicks for the candles, filling the molds, and going errands; but he disliked the business, as he was ambitious of being something more than a tallow chandler.

BECOMES A PRINTER.

He spent much time in reading, when he could get books, and his father finally concluded to bring him up to the profession of a printer.

"This new business gave him better opportunities for reading, and he never failed to improve them. He would often sit up nearly all night, reading a book which he had borrowed on the promise of returning it the next morning. He cared very little about novels, but, when quite young, was particularly fond of travels, voyages, and histories, and afterward of all kinds of useful reading. The first book that he purchased was Bunyan's *Pilgrim's Progress*, and this was always a favorite with him.

"After having been engaged several years as a printer's boy, in the office of his brother in Boston, who did not always treat him kindly, at the age of seventeen he left him, and went to New York, and thence to Philadelphia, seeking employment. When he arrived in Philadelphia, which was on a Sunday morning, he had only a dollar in his pocket; and being very hungry, he went to a baker's and purchased three rolls of bread, and having no room for them in his pockets he put one under each arm, and thus walked off, taking the other roll in his hand, and eating as he went along.

"While he was going up Market street a young lady, standing in the door of a house, observed him, and remarked that he made an

awkward, and somewhat ridiculous appearance. This same young lady afterward became the wife of Franklin.

MAKES DISCOVERIES.

"During many years Franklin followed the business of a printer, and eventually, by great industry and economy, accumulated a handsome property. But the claims of business did not extinguish his taste for literature and science. At Philadelphia he founded the first subscription library, and established the first fire company in America. He also invented the 'Pennsylvania Fire-place,' since called the *Franklin Stove*; but that which has done the most to immortalize his name, was the discovery that lightning and electricity are the same substance, a discovery which led to the construction of lightning-rods, for the security of buildings from lightning.

"He made this great discovery by the aid of a kite which he raised during a thunder storm. The electric fluid, or lightning, passing down the string to a key attached to the end of it, exhibited a spark; thus showing that lightning in the clouds is nothing but large collections of electricity. Lightning-rods conduct this electricity down to the earth, and thus prevent those explosions which set buildings on fire.

IS PROMOTED TO HONORS.

"The zeal of Franklin in the cause of American liberty, together with the integrity of his character, and his great amount of general knowledge, induced the American people to confer upon him many highly important offices. Soon after the declaration of independence he was sent, at the age of seventy, as an ambassador to France, where he resided during the remainder of the Revolution, greatly aiding, by his services, the cause of his country.

"The intelligence of Franklin's arrival in Paris was rapidly circulated throughout Europe, where his fame as a philosopher and patriot had long before preceded him. A French historian says that 'people of all ranks crowded to see this venerable old man, almost imagining that they saw in him one of the sages of antiquity, who had come back to give them lessons in virtue, and place before them noble examples for their imitation.'

"All were struck with his native dignity; his virtues were praised by all, and his portraits were everywhere to be seen. On the portraits was the sublime inscription in Latin, in allusion to his great discovery in philosophy, and his zeal in the cause of American liberty, 'He snatched lightning from heaven, and the scepter from the hands of tyrants.'

"Soon after the conclusion of the treaty of

alliance with France, early in 1778, Franklin was introduced to the king at Versailles. A French writer says of him at this period, 'His age, his venerable aspect, the simplicity of his dress, everything fortunate and remarkable in the life of this American, contributed to excite public attention.' On all public occasions Franklin appeared in the dress of an American farmer. His straight, unpowdered hair, his brown cloth coat, formed a singular contrast with the laced and embroidered coats, and powdered and perfumed heads of the courtiers of Versailles.

HIS RULES OF CONDUCT.

"In concluding our sketch of the life of Franklin, we will go back to his early days, and see what were the principles and rules of conduct that led to the worthy distinction which he attained.

"While yet quite a young man, Franklin thought much upon the subject of morality, and resolved that he would lead a virtuous life; and in order the better to enable him to do what was right at all times, he wrote down certain rules of conduct, which, he says, were of great service to him. He arranged these rules under thirteen heads, which he called the *Thirteen Virtues*. We will give the names of these *Virtues*, and the *Rules of Conduct* also, in the hope that they will be of service to those who shall read them.

1. **TEMPERANCE.** Neither eat nor drink to excess. He who eats too much is a glutton.

2. **SILENCE.** Avoid trifling and foolish conversation. Neither talk too much nor be always silent.

3. **ORDER.** Let not your things be in disorder, but keep all in their proper places. So far as you can, set apart a particular time for each kind of business.

4. **RESOLUTION.** Resolve to do what is right. Be *sure* that what you resolve *is* right, and then never fail of doing what you resolve.

5. **FRUGALITY.** Make no expense but to do good to others or yourself. That is, waste nothing.

6. **INDUSTRY.** Lose no time. A waste of time is a waste of life.

7. **SINCERITY.** Use no hurtful deceit, — think innocently and justly. Always speak the truth.

8. **JUSTICE.** Wrong none, — neither by doing injuries, nor by omitting what it is your duty to do. It is sometimes one's *duty* to do another a favor.

9. **MODERATION.** Avoid extremes, so as not to be thought odd either in your thoughts, words, or actions. Do not resent an injury as much as you think it deserves.

10. **NEATNESS.** Be neat and clean in your person, in your clothes, and in your dwelling.

11. **TRANQUILLITY.** Be not fretful nor disturbed by trifles. Be not confused nor alarmed by accidents that are common or unavoidable.

12. **PURITY.** Be pure and innocent in all your thoughts, words, and actions. Avoid the vulgar and the profane.

13. **HUMILITY.** Be not proud and arrogant, but treat all with kindness. Imitate the humility of the Saviour.

It was to the observance of these precepts, said Dr. Franklin in his old age, that he owed the constant fecility of a long life. To *Temperance*, he ascribed his long-continued health, and a good constitution: to *Industry* and *Frugality* he ascribed his comfortable circumstances in early life, and the eventual acquisition of a handsome fortune, together with the knowledge that made him a respected and useful citizen: and to *Sincerity* and *Justice* he attributed the confidence which his country showed him, and the honorable employments which it conferred upon him. Franklin died in the year 1790 at the advanced age of eighty-four years."

ASSASSINATIONS.

Within the space of a little over 16 years two of the Presidents of the United States have been assassinated. Two of the noblest sons of America — Abraham Lincoln and James Abram Garfield.

Lincoln was shot by J. Wilkes Booth, April 14, 1865, and died the following morning, April 15.

Garfield was shot by Charles Guiteau, July 2, 1881, and died September 19, after eleven weeks of severe suffering.

TRUE HEROISM.

B kind, be firm,
B willing to learn,
B of meekness partaker,
B never too stern,
B bold for thy Saviour,
B modest, be mild,
B living for heaven,
B come as a child,
B faithful, immovable,
B careful for naught.
B zealous and earnest,
B true to thy God.



Hon. C. A. ARTHUR, President of the United States. See next page.

PRESIDENT ARTHUR.

Suddenly called to be their legal chief General Arthur's history will interest the American people.

All hope for his greatest success and some incidents in his life justify high expectations. The *Chicago Tribune* says of him :

Chester Allan Arthur, who has become president of the United States through the death of its chief magistrate, was born in a small log cabin in the Town of Fairfield, Franklin County, Vt., on the 5th day of October, 1830. He was the oldest of two sons. He had four sisters older and two younger than himself. His father, the Rev. Dr. William Arthur, was a Baptist clergyman, who came to the United States from Ballymena, County Antrim, Ireland, when only 18 years old, and died at an advanced age in Newtonville, near Albany on Oct. 17th, 1875. Dr. Arthur was a finely educated man, a graduate of Belfast University. For several years he published the *Antiquarian*, a journal devoted, as its title indicates, to antiquarian research—a work of his own.

THE FAMILY NAME.

is still highly esteemed by the collectors of that kind of literature. While devoting himself to literature he yet faithfully fulfilled all the duties of his special calling. He was pastor of the Calvary Baptist Church at Albany, and also of Baptist churches at Bennington, Hinsburg, Fairfield, and Williams-ton, in Vermont, and at York, Perry, Greenwich, Schenectady, Lansingburg, Hoosac, West Troy, and Newtounville, in New York State. The second son, William Arthur, highly distinguished himself in the Union army during the War of the Rebellion: he is now a paymaster of the regular army with the rank of Major.

CHESTER A. ARTHUR.

found his father's ripe knowledge of the Latin and Greek classics of great advantage to him when he came to prepare for college. His preparation first began in Union Village, now Greenwich, a beautiful village of Washington County, New York, and was concluded at the grammar school at Schenectady. Thanks to his training, young Arthur took a high position in Union College, which he entered in 1845, when only 15 years old. When only 16 years old, and a sophomore, young Arthur left college, and obtaining a school at Schatghticoke, Rensselaer County, taught there through the Winter. He also had to keep up his studies at college. In the last year of his college course he again taught during the Winter at Schatghticoke. He graduated at 18 years of

age from the Union College in the class of 1848. In college he had been

VERY POPULAR.

with his fellow-students. After leaving college he went to a law-school at Ralston Spring, N. Y., and remained there studying diligently for several months. He then returned to Lansingburg, where his father resided, and continued the study of law. In 1851 he obtained a situation as Principal of an academy at North Pownall, Bennington County, Vt. He prepared boys for college, at the same time studying for his profession. Two years after he left North Pownall, a student from Williams College

NAMED JAMES A. GARFIELD

came to that place, and in the same academy building taught penmanship throughout one Winter. Mr. Arthur came to New York in 1853 and entered the law office of ex-Judge E. D. Culver as a law student. By the strictest economy he saved \$500, and with this he determined to start out in business life. Admitted to the bar that year, Mr. Arthur became at once a member of the firm of Culver, Parker & Arthur. Already there were signs of

THE COMING STRUGGLE OVER SLAVERY.

Mr. Arthur's ability as a lawyer as well as his strong Anti-Slavery sentiments, had already been shown by his management of the celebrated Lemmen slave case. With this celebrated case Chester A. Arthur became prominently associated on the side of human liberty. He had studied law in the office of Judge Culver, by whom the whole habeas corpus proceeding was instituted, and thus came to figure in it on the appeals, appearing as representative of the State of New York, pursuant to a joint resolution of the Legislature. At his request, William M. Evarts was associated with him, while Charles O'Connor entered the lists on the other side. The final result of the contest was a great triumph of the anti-slavery cause, and it undoubtedly contributed its share to the secession movement. By his connection with the case Mr. Arthur came to be looked upon by the colored residents of New York as

THE CHAMPION OF THEIR RIGHTS.

and very soon was called upon to represent them in another controversy—the ejectionment of a negress in 1855 from a street-car—which case Gen. Arthur won for the colored woman. Up to that time colored people were obliged to walk unless they were rich enough to hire carriages. It was in the year 1856 that Mr. Arthur began to be prominent in politics in New York City. He sympathized with the

Whig party and was an ardent admirer of Henry Clay. His first vote was cast in 1852 for Winfield Scott for president. In New York City Arthur identified himself with the practical men in politics by joining political associations of his party and at the polls acting as inspector on election-day. The inspectors were then selected each year, and prominent citizens were willing to serve. Gen. Arthur was a delegate to the convention at Saratoga that

FOUNDED THE REPUBLICAN PARTY.

During these political labors he became acquainted with Edwin D. Morgan and gained his ardent friendship. Gov. Morgan, when re-elected in 1860, testified to his high esteem for Arthur by making him Engineer-in-Chief on his staff. Mr. Arthur had for several years previously taken a great interest in the militia organization of the State, and had been appointed Judge-Advocate-General of the Second Brigade. In this position he was associated with many men who afterward took part in the war. He was promoted to be quartermaster-general of New York in which position he served his country with marked ability and success.

When thrown out by the election of Governor Seymour, he went to work again in his profession.

He became collector of the port of New York under General Grant, and was elected as Vice President in 1880.

GEN. ARTHUR WAS MARRIED IN 1850

to Ellen Lewis Herndon, of Fredricksburg, Va. She was a daughter of Capt. Lewis Herndon, U. S. N. who in 1851 gained world wide fame as commander of the naval expedition sent by the United States to explore the River Amazon, while in command of the United States Mail steamship *Central America*, some twenty years ago. This is still fresh in the memory of many, and was one of the noble deeds of which the American Navy will always be proud. Mrs. Arthur died suddenly in the early part of January, 1880, leaving two children, Chester Allan Arthur, now aged 15, and Allan Herndon Arthur, now 8.

The White House, the government building at Washington for the residence of the Presidents, was named after it was burned by the British, in 1815, when the smoke so blackened the freestone walls that it was painted white. It has been the home of all the Presidents except Washington, and around it cluster many pleasant domestic associations, and many sad memories.

Grief counts the minutes; happiness forgets them.

PRAYER ANSWERED.

(We copy the following interesting incident from the *Domestic Journal*.)

Prayer prevails. God honors faith in His word. Faith bridges the deep, dark chasm of human trial and necessity. Every promise of God to man is a plank in that bridge, and each particular plank will bear the entire strain of human dependence. It never fails. God is true. In the quiet calmness of His omnipotence He sits behind the wild life-storms of deep trial and dark desolation, and controls such as He will. Faith connects us with Him by prayer. Trust crystallized into heart-whispers He will instantly hear. He will provide a covert in a storm, a pavilion from the strife of tongues. No heart confiding in His has ever been deserted in wild disaster or need, as the following true incident will illustrate:

A Brother S., living in Connecticut, had given his heart to the Saviour about two months before the occurrence we narrate. He was at the time prostrated with sickness. Poor in this world's goods, he sought relief of his rich Father in Heaven. He told his needs in no human ear. A wife and three children were dependent on him for support. It was evening. Three biscuits, a little dried beef and some butter were all there was in the house. Money he had none. He sought relief in prayer. As he plead the divine promises the assurance came to his heart that prayer would be answered, and all his needs supplied.

A tramp called for supper. To trust in God, Brother S. felt, was to obey this command: "Give to him that asketh thee." What they had was set before the stranger. Brother S. confidently asserted God would send them sufficient food by the next meal time. His wife objected. "Was he not taking the food from his children? How could God send them food?" queried her unbelief. But the biscuits were eaten, and nothing but a little dried beef and butter remained in the house.

A few miles north of him lived Brother H. That afternoon, without knowing his circumstances, he felt impressed to carry Brother S. some groceries. He engaged a man with a team to carry him there. He was impressed to purchase flour, tea, cheese, crackers, and sugar in liberal quantities. Soon after the tramp left Brother H. entered. He left the groceries in the hall, where Mrs. S. soon found them. Tears of joy fell fast. The butter he had forgotten he found was not needed, and their needs were supplied. And during months of sickness all they needed was supplied by cheerful hands, even to a nurse.

Thus prayer prevails. Thus God honors faith in His word. Thus the promise-plank bore the entire strain of human dependence over the bridge of faith in Him who will withhold "no good thing from them that walk uprightly."

POSTAL REGULATIONS.

Domestic.

To any point within the United States, or the Dominion of Canada, except Newfoundland:

Letters.—Matter in writing, or other matter containing writing in the nature of personal correspondence, and matter sealed against inspection, or matter so inclosed that it cannot be examined without injury to wrapper, three cents for each half ounce or fraction thereof. Drop-letters, at offices having carriers, two cents per half ounce or fraction thereof; at offices without carriers, one cent. All packages containing written information are rated at letter postage. At least three cents must be paid on a letter packet (if to Canada it must be fully prepaid); if more is due and not paid it will be collected on delivery. A letter will be returned to the writer free if a request to do so is placed on the outside of the envelope. Letters sent to the wrong place will be forwarded free at the request of the person to whom they are addressed. Manuscript, except when accompanied by proof-sheets, is charged letter rates.

All letters remaining uncalled for thirty days in a post-office, after being advertised, are sent to the Dead-Letter Office, except letters bearing a request to return to the writer if not called for within a specified time, and letters bearing the name and address on the outside. Such letters are not advertised, and are not sent to the Dead-Letter Office, but are returned direct to the writers. The use of "request" envelopes is recommended by the the post-office authorities. Mail matter addressed to *initials* will be sent to the Dead-Letter Office, unless a street address or box number is given.

Postal-Cards.—There must be nothing whatever attached to a postal-card, except that the address may be pasted on, nor anything written or printed on the face except the address. Anything the sender desires may be written or printed on the back, provided it is not scurrilous or indecent. Postal-cards are not returned to the senders, nor advertised, nor sent to the Dead-Letter Office. They will be forwarded at the request of the person to whom they are addressed, when sent to wrong place. If not called for in sixty days they are burned. Any ordinary printed business card may be sent through the mails, if a one-cent stamp is attached, provided it contains no written matter except the address, which, with the stamp, should occupy one side.

Second-Class Matter.—Newspapers and periodicals sent to subscribers by publishers. Rate, *two cents per pound*.

Third-Class Matter.—Books (blank or printed), transient newspapers and periodicals, circulars and other matter wholly in print, proof-sheets corrected or not and manuscript copy accompanying the same, prices current with prices in writing, printed commercial papers filled out in writing (provided such writing is not in the nature of personal correspondence and the papers are completed so as to represent a monetary value), such as papers of legal procedure; deeds, way-bills, bills of lading, invoices, insurance policies and the various documents of insurance companies, hand-bills, posters, chromo-lithographs (un-mounted), engravings, envelopes with printing thereon, heliotypes, lithographs, photographic and stereoscopic views with names written thereon, printed blanks and cards. Rate, *one cent for each two ounces or fraction thereof*.

Fourth-Class Matter.—Blank cards, cardboard and other flexible material, flexible patterns, letter envelopes and paper without printing thereon, merchandise, models, ornamented paper, sample cards, samples of ores, metals, minerals, seeds, cuttings, bulbs, roots, scions, drawings, plans, designs, original paintings in oil or water colors, and other matter not included in the first, second or third classes, and which is not liable to damage the contents of the mail-bag or injure any one engaged in the postal service. Rate, *one cent for each ounce or fraction thereof*.

Articles which might otherwise be unmailable may be mailed if packed so as to be safe, and easily inspected.

Privileges and Restrictions.—The name and address of the sender and the word "from" may be written upon packages, also a list of the articles inclosed; articles may have a name or number attached by tag or label, for purposes of identification; a dedication or inscription may be written in books, etc., provided it is not in the nature of personal correspondence; words or passages in print may be designated by a simple mark; packages must be wrapped so that their contents may be easily examined. Fully prepaid matter of the third and fourth classes will be "forwarded" at the request of the person addressed, but it will not be returned to the sender unless the postage is paid a second time. A request to the postmaster that the sender be notified, in case a package is not called for, that stamps may be sent for its return, may be *printed* on the outside; such request will be complied with. The limit of weight for packages of the third and fourth classes is four pounds, except in case of single volumes of books weighing more, and books and documents published or circulated by

order of Congress, or official matter from Government, Departments or from the Smithsonian Institution. Packages of the third and fourth classes must be fully prepaid and may be registered; fee ten cents. Patterns and samples to Canada must not weigh over eight ounces, nor have any intrinsic value except as patterns and samples. Stamps cut from stamped envelopes or paper wrappers may not be used in postage, but if the whole envelope is presented, and the post-master satisfied that it was spoiled in directing, it will be redeemed in stamps. To inclose any written matter in printed matter renders the person mailing the same liable to a fine of ten dollars. If articles upon which different rates of postage are charged are inclosed in the same package, postage must be paid at the highest rate.

Unmailable Matter.—Liquids, poisons, explosive and inflammable articles, fatty substances easily liquified, animals unless stuffed, insects, reptiles, fruits or vegetables, confectionery, substances exhaling a bad odor, envelopes or postal-cards upon which indecent language or pictures are written or printed, and all matter concerning lotteries, so-called gift concerts, or similar enterprises offering prizes, or concerning schemes devised to defraud the public, or for the purpose of obtaining money under false pretenses.

General Suggestions. Make the address of mail matter *plain* and *full*, giving post-office, county and State, and if to a foreign country write that in full; prepay postage fully, putting stamps in right hand upper corner and see that they adhere well; use a fair quality of envelope or wrapper; do not send money in an unregistered letter unless you are willing to take the risk of losing it without complaining; if your letter is of any importance see that it contains inside or outside your name and address in full, so that if undelivered the Dead-Letter Office would be able to return it to you. There are good and sufficient reasons for all these precautions, and persons who wish their mail matter forwarded with the least delay and risk will do well to heed them without stopping to ask "why."

Foreign Postage.

The "Universal Postal Union" embraces all European countries and their most important colonies and dependencies, also the Argentine Republic, Brazil, Egypt, Honduras, Japan, Mexico, Newfoundland, Persia, Peru, Trinidad, Turkey in both Europe and Asia, and various cities in China. To any of these points the postage if prepaid is, on letters, five cents for each half ounce or fraction; on

newspapers, if not over four ounces in weight, two cents each; if over four ounces, two cents additional for each four ounces or fraction; on other printed matter, commercial papers and samples of merchandise, one cent for each two ounces or fraction, but a packet of commercial papers will be charged at least five cents and a packet of samples at least two cents. A "foreign postal-card" is issued for use between these countries, price two cents. Registration fee is ten cents on all packets; the limit of weight for samples is eight and three-fourths ounces, for printed matter and commercial papers, four pounds and six ounces. Unprepaid letters are charged double postage, and all matter insufficiently paid, double the amount of the deficiency. The prepayment of the postage on letters is optional, but other matter and all matter that is registered must be at least partially prepaid. Stamps must be used that are issued in the country where the packet is mailed. Foreign mail packets must not contain gold or silver substances, coin, jewelry, precious articles of any kind, nor articles subject to custom duties. Other rules are substantially the same as for domestic mail matter.

The rates and rules for countries other than the above are various and complicated, and for information concerning them it will be safer to consult the postal authorities.

Post-Office Money-Orders.

For the convenience of persons desiring to send small sums of money through the mails with perfect safety, and to accommodate those not having banking facilities, a large number of post-offices have been designated money-order offices, at which orders may be procured upon other money-order offices in sums not exceeding fifty dollars. The fees are as follows:

On orders not exceeding \$15,	10 cents.
Over \$15 and not exceeding \$30,	15 cents.
Over \$30 and not exceeding \$40,	20 cents.
Over \$40 and not exceeding \$50	25 cents.

SWISS RATES.

On orders not exceeding \$10,	25 cents.
Over \$10 and not exceeding \$20,	50 cents.
Over \$20 and not exceeding \$30,	75 cents.
Over \$30 and not exceeding \$40,	\$1.00
Over \$40 and not exceeding \$50,	\$1.25

CANADIAN, FRENCH, ITALIAN AND GERMAN RATES.

On orders not exceeding \$10,	15 cents.
Over \$10 and not exceeding \$20,	30 cents.
Over \$20 and not exceeding \$30,	45 cents.
Over \$30 and not exceeding \$40,	60 cents.
Over \$40 and not exceeding \$50,	75 cents.

BRITISH RATES.

On orders not exceeding \$10,	25 cents.
Over \$10 and not exceeding \$20,	50 cents.
Over \$20 and not exceeding \$30,	70 cents.
Over \$30 and not exceeding \$40,	85 cents.
Over \$40 and not exceeding \$50,	\$1.00

A PARROT AT CHURCH.

A story is told of a parrot, educated on a ship, who escaped and took refuge to a Southern church. The congregation assembled, and the minister began preaching to them in his earnest fashion. Up spoke the parrot from his hiding-place, "All hands below!" To



say that "all hands" were startled would be a mild way of putting it. The peculiar voice and unknown source had much more effect on them than the parson's voice ever had. He waited a moment, and then, a shade or two paler, he repeated the warning. "All hands below!" again rang out from somewhere. The preacher started from his pulpit and looked anxiously around, inquiring if anybody had spoken. "All hands below!" was the only reply, at which the entire panic-stricken congregation got up, and a moment afterward they all bolted for the doors, the preacher trying his best to be first, and during the time the mischievous bird kept up his yelling, "All hands below!" There was one old woman present who was lame, and could not get out so fast as the rest, and in a short time she was left entirely alone. Just as she was about to hobble out, the parrot flew down, and

alighting on her shoulder, yelled in her ear, "All hands below!" "No, no, Evil One," shrieked the old woman, "you can't mean me! I don't belong here. I go to the other church across the way."—*Ex.*

CHRISTIAN'S CLOCK.

"And Christian made a shrine for the hours the Lord had given him; and from the shrine a golden chain was linked to the great bell at the prayer-gate, and when the bell struck, the angel opened the gate and gave back the answer."

The bell tolls one.
Teach me to say,
"Thy will be done."

The bell tolls two.
Help me each day
Thy will to do.

The bell tolls three.
Help me each day
To follow Thee.

The bell tolls four.
I pray for trust
For evermore.

The bell tolls five.
For Christian speech
Help me to strive.

The bell tolls six.
Teach me my hope
On Thee to fix.

The bell tolls seven.
Oh, make my life
A way to heaven.

The bell tolls eight.
May I in peace
And patience wait.

The bell tolls nine.
May charity
Be ever mine.

The bell tolls ten.
I pray for love
To God and men.

The bell tolls eleven.
Let me each hour
Be nearer heaven.

Twelve strokes I hear!
Now perfect love
Hath cast out fear.

A STEWARD wrote in the following terms to a bookseller in London for some books to fit up his master's library: "In the first place I want six feet of theology, the same quantity of metaphysics, and near a yard of old civil law in folio."

HYGIENE.

THE DOCTOR'S STORY.

Mrs. Rogers lay in her bed,
 Bandaged and blistered from foot to head.
 Bandaged and blistered from head to toe
 Mrs. Rogers was very low.
 Bottle and saucer, spoon and cup,
 On the table stood bravely up;
 Physic of high and low degree;
 Calomel, catnip, boneset tea—
 Everything a body could bear,
 Excepting light, and water and air.

I opened the blinds; the day was bright,
 And God gave Mrs. Rogers some light;
 I opened the window; the day was fair,
 And God gave Mrs. Rogers some air.
 Bottles and blisters, powders and pills,
 Catnip, boneset, sirup and squills;
 Drugs and medicines, high and low,
 I threw them as far as I could throw.
 "What are you doing?" my patient cried.
 "Frightening Death," I coolly replied.
 "You are crazy!" a visitor said.
 I flung a bottle at her head.

Deacon Rogers he came to me;
 "Wife is comin' round," said he;
 "I really think she'll worry through;
 She scolds me just as she used to do.
 All the people have poohed and slurred—
 And the neighbors all have had their word;
 'Twas better to perish, some of 'em say,
 Than be cured in such an irregular way."

"Your wife," said I, "had God's good care,
 And his remedies—light and water and air.
 All the doctors, beyond a doubt,
 Couldn't have cured Mrs. Rogers without."

The deacon smiled, and bowed his head;
 "Then your bill is nothing," he said.
 "God's be the glory, as you say;
 God bless you, doctor, good day! good day!"

If ever I doctor that woman again,
 I'll give her medicines made by men.
 —*Will Carleton.*

PATHOGRAPHIC DISPATCHES.

Office of the Mouth—at one end of the line.
 Office of the Stomach—at the other end of it.

DISPATCH.

Inquiry—Mouth to the Stomach: "Are you ready for breakfast?"

Stomach—"Yes; what are you going to send?"

Mouth—"You will see. Prepare!"

The table-bell rings. Body hurries, drops into a chair, Mouth opens, and down goes as quickly as possible a cup of coffee, at a temperature of 145 degrees of Fahrenheit. It burns the whole œsophageal track as it passes

it, and when it gets into the stomach burns it, and the stomach contracts, and shrivels, and cringes, and finally screeches, and the Mouth says: "Halloo! what is the matter?"

Stomach—"Matter! Enough I should think. Do you know that I can not endure slush at 140 to 160 degrees of heat?"

Mouth—"Oh, never mind! Here comes some beef steak with hot fried potatoes, hot rolls and poor butter, some salad with vinegar, some buckwheat cakes and molasses. These will heal it."

Stomach—"Stop! What earthly use is there in sending these down here all at one time? They make a hodge-podge."

Mouth—"Here comes some more coffee."

Stomach—"Hold on! wait! Give me some water!"

Mouth—"Water! when you can get coffee! You must be crazy; water has no nourishment in it. One wants water only when one is dry."

Stomach—"I am thirsty! Give me some water!"

Mouth—"Can not do it—they haven't any water up here. If they have it is hot, and I doubt if they have any of that. Persons do not like water; and you, O, Stomach, are eccentric; so stop complaining, and get ready to take some food—'take the good the gods provide you, and be content.' Are you ready? I am in a hurry. Up here 'time is money.' I have to furnish you with material out of which strength is to be gotten for the body's use to-day, and I have ten minutes allowed me for this purpose. Now the after-part is your look-out, not mine. Take notice! Are you ready? Here come apple pie, fried chicken, tripe, tomato catsup, boiled ham, minute pudding, corn bread and cucumbers, pepper, salt, gravy, mince pie, another cup of coffee; so look out!"

Stomach—"Look out! oh, murder! What am I to do? Do! I must grind away at it like a horse in a bark-mill, till I am worn out. Under such a condition of things as this I shall break down in the fourth part of the time which I *might* work. Then the Mouth, and for that matter, the Heart, too, will be *still*, and I shall be at peace."—*Laws of Life.*

MULLEIN CURES CONSUMPTION.

A correspondent of the *Lexington Press* writes as follows about the flowers of a well-known plant: "I have discovered a remedy for consumption. It has cured a number of cases after they had commenced bleeding at the lungs and the hectic flush was already on the cheek. After trying this remedy to my own satisfaction, I have thought philanthropy required that I should let it be known to the world. It is the common mullein steeped

strongly and sweetened with coffee sugar and drank freely. Young or old plants are good, dried in the shade and kept in clean bags. The medicine must be continued from three to six months, according to the nature of the disease. It is very good for the blood vessels, also. It strengthens and builds up the system, instead of taking away the strength; it makes good blood and takes inflammation away from the lungs. It is the wish of the writer that every periodical in the United States, Canada and Europe should publish this recipe for the benefit of the human family. Lay this by and keep it in the house ready for use.

TAKE CARE OF THE FEET.

Of all parts of the body, says Dr. Robertson, there is not one which ought to be so carefully attended to as the feet. Every person knows from experience that colds and many other diseases, which proceed from the same, are attributed to cold feet. The feet are such a distance from "the wheel at the cistern" of the system, that the circulation of the blood may be very easily checked. Yet, for all this, and although every person of common-sense should be aware of the truth of what we have stated, there is no part of the human body so much trifled with as the feet. The young and would-be genteel-footed cramp their feet into thin-soled bone-pinching boots and shoes, in order to display neat feet, in the fashionable sense of the term. There is one great evil, against which all should be on their guard, and it is one which is not often guarded against—we mean the changing of warm for cold shoes or boots. A change is often made from thick to thin-soled shoes, without reflecting on the consequences that might ensue. In cold weather boots and shoes made of good thick leather, both in soles and uppers, should be worn by all. Water tights are not good if they are air-tights also; India rubber overshoes should never be worn except in wet, splashy weather, and then not very long at once. It is very hurtful to the feet to wear any covering that is air-tight over them, and for this reason india rubber should be worn as seldom as possible. No part of the body should be allowed to have a covering that entirely obstructs the passage of the carbonic acid gas from pores of the skin. Life can be destroyed in a very short time by entirely closing up the pores of the skin. Good warm stockings and thick soled boots and shoes are conservators of health, and consequently of human happiness.—*Scientific American*.

SODA FOR BURNS.

All kinds of burns, including scalds and sunburns, are almost immediately relieved by the application of a solution of soda to the burnt surface. It must be remembered that

dry soda will not do unless it is surrounded with a cloth moist enough to dissolve it. This method of sprinkling it on, and covering it with a wet cloth, is often the very best. But it is sufficient to wash the wound repeatedly with a strong solution.

CAUSE OF SUDDEN DEATH.

Very few of the sudden deaths which are said to arise from disease of the heart do really arise from that cause. To ascertain the real origin of the sudden deaths, an experiment was tried and reported to a scientific congress at Strasburg. Sixty-six corpses of sudden death were made a subject of thorough post-mortem examination. In these cases only two were found who had died from disease of the heart. Nine out of sixty-six had died of apoplexy, while there were forty-six cases of congestion of the lungs; that is, where the lungs are so full of blood that they could not work, there not being room for a sufficient amount of air to support life. The causes that produce congestion of the lungs are cold feet, tight clothing, costive bowels, sitting still until chilled after being warmed with labor or a rapid walk, going too suddenly from a close room into the air, especially after speaking, too hasty walking, or running to catch a train, etc. No person of fifty years should run, except in a desperate emergency. These causes of sudden death being known, an avoidance of them may serve to lengthen many valuable lives, which would otherwise be lost under the verdict of heart complaint. That disease is supposed to be inevitable and incurable; hence many may not take the pains they would to avoid a sudden death, if they knew it lay in their power.

HEALTHFUL HOMES.

The following hints are condensed from a publication of the New Jersey State Board of Health for avoiding many diseases which not only afflict individuals, but which are liable to become epidemic:

I. *Look to the Condition of your House.*—Begin at the cellar or basement. Have nothing there that can decay or that causes foul odors. If damp, let in air or sunlight, or drain the surroundings, if needed. If by cleansing, by whitewash, or by repeated airing there is not agreeable air, speedily use some of the disinfectants recommended.

II. *Look to the Kitchen.*—Let all sinks be kept sweet by scrubbing, by hot water poured down each day, or by use of disinfectants, if needed. If outside there is an opening to the air, so that the kitchen sink is not the chief air outlet to a cesspool or sewer, so much the better. Be careful that all slops or offal from kitchen or laundry work be soon conveyed away or disinfected at once, and

not made to become a part of any heap or mass of impure matter. Such things rapidly vitiate air, and discomfort, sickness or death results. Dirty water of any kind is even worse than dry filth. Secure cleanliness if you would secure health.

III. *Have the Dwelling and Sleeping Rooms well Aired each Day.*—Closed closets, unshaken bed-clothing, windows closed and curtains down will not secure rooms fit to live in or sleep in. Flush the room with air, and let this, with sweeping and dusting, remove the organic particles, which otherwise constantly accumulate and cause foulness. Chamber-slops and wash-water are very innocent if cared for within six hours; but soon after decompose, and in sickness or very hot weather sometimes sooner. If there are water-closets or stationary wash-basins in your house, be sure they are not the foul-air inlets to outside cesspools or sewers. Have good traps, good outside ventilation, good caution as to smells, and use disinfectants for temporary purposes until you can remedy radical defects. Look to unoccupied rooms and the attic, so that all may be dried and well aired, and that you may secure as much coolness and ventilation above you as possible, and not have an unventilated hot-air chamber near the roof.

IV. *Know as far as you can that your Water and Ice Supply is Pure.*—Use no water from wells where surface soil is foul or where organic matter can reach, or from cisterns exposed to foul air, as water will absorb foulness. If the water has any odor while heating in a glass tube, or if it becomes turbid or emits odor on being shaken, after being kept a day in a long glass bottle half full and corked, at once suspect it. If you must use it, have it boiled, and when cool, air it by pouring from one pitcher to another, and use it thus until you can be satisfied as to its purity.

V. *See that the Food supplied for your Family is in proper condition before cooking, and that it is prepared in a wholesome way.*

IV. *Look to the Out-Door Part of your Home, and see that it is kept in Proper Order, that no Water or Decomposing Matters are thrown upon it.*

If there is a cesspool, it must not smell, where it is disconnected with the house or has access to the air. If it does, it must be disinfected until radical changes can be made. If there is an ordinary out-door privy, have free access of air to it and exclusion of all slop or rain-water from it. If there is odor from it, use odorless disinfectants until it is corrected. If too foul for use, cover it over with "calx powder," and have under the seats some receptacle—such as the patent pail or a half-barrel or tub—which can be frequently removed and alternately replaced by another. A privy built above ground, with water-tight receptacle, by the use of dry earth, powdered wood-charcoal, dry sifted ashes, and occa-

sional copperas-water, is easily kept neat and clean, if cleansed each Spring and Fall.

Country homes need inspection and circum-spection. Their sanitary care is often greatly neglected by nice people.

VII. *Insist that your Town, if you live in one, have thorough Sanitary Inspection.*

Where persons are housed closely to each other, there cannot but be evils, from which the community has a right to be protected, and yet from which each one cannot protect himself. There will be householders who, from thoughtlessness, ignorance, or poverty, do not secure for themselves or for others the needed sanitary conditions. Charity, the public welfare, and the necessary incidents of city life require regulated and definite provision against all those nuisances which imperil the life and health of the populace. Insist upon systematic prevention, instead of waiting for that loss which disease always involves when it is artificial or when we are compelled to meet an epidemic hurriedly. If your authorities do not act, move by voluntary associations, which shall exhibit the facts and so compel action.

There is no waste so great as that of preventable disease, which disables not only the sufferers, but puts a tax on labor, capital, and life much more direful than a well-directed expenditure to prevent it. Epidemics are to be dreaded; but our greatest losses are from a chronic death and sickness rate, which has a permanent base of supply in prevalent unsanitary conditions, not prevented, not remedied, as they should be and can be. Public health is common wealth. Invalidism means hard times.

Disinfectants, and How to Use Them.

Drafts of air for all floating foulness; dry rubbing for all easily detached foulness; wiping and water scrubbing for all attached foulness, in most cases admit of no effective substitution. Submersion in boiling water is applicable to the cleansing of all garments, utensils, etc., admitting of such a method; and dry boiling heat or freezing cold will also neutralize infective particles.

Chloride of Lime.—A valuable disinfectant, chiefly because it contains from 30 to 35 per cent. of chlorine, which is liberated under proper methods of use.

It needs slight moistening, frequent stirring, and sometimes the addition of an acid, as vinegar or common spirits of salt. The test of its efficiency is that the odor of it be kept constantly perceptible.

Chlorinated Soda, usually known as Labarraque's Solution, is a convenient liquid preparation, valuable for use in saucers in the sick-room or in utensils. Its odor should be perceptible to strangers entering.

Lime, Plaster, Charcoal, Dry Earth, Sifted Ashes.—All these have value, chiefly to be

tested by the rapidity with which they correct odors. Fresh-slacked lime should be scattered in all places of foul odor. It or charcoal or plaster may be scattered over heaps emitting foul odor. Calx powder is made by pounding one bushel of dry, fresh charcoal and two bushels of stone lime and mixing them, and is of great practical use. All these substances absorb foul gases and dry up moisture, and so help to retard decomposition or else absorb its results. Where lump charcoal is used, it may be refitted for use by reheating it. Quicklime and ground plaster should not be used where they may be washed into pipes and form limesoap or obstruct by hardening.

The Metallic Disinfectants.—Sulphate of iron (copperas or green vitriol), two pounds to a gallon of water, to be sprinkled freely in drains, cesspools, privy closets, soiled vessels, or heaps of decaying matter which cannot be removed at once. One-half of the strength will do where it is to stand in contact with surfaces or in spittoons, water-closets, house-vessels, or vaults.

One-half pound of sulphate of iron (green vitriol), or one ounce of sulphate of zinc (white vitriol), or one ounce of sulphate of copper (blue vitriol), or one ounce of chloride of zinc (butter of zinc), or one ounce of chloride of lime (bleaching powder), put to a quart of water—any one of these is available for neutralizing discharges or for sinks, used in quantities sufficient to cover the bulk they are intended to disinfect.

Soiled garments may be put to soak in a half pound of sulphate of zinc (white vitriol) to three gallons of water. It will not stain or discolor most fabrics. One ounce of chloride of lead dissolved in a pint of hot water, and then a pailful of water added, into which a handful of common salt has been thrown, serves a similar purpose. Also a half ounce of permanganate of potash to a gallon of water.

For washing, soiled garments should be put in boiling water, unless the character of the fabric forbids it. Powdered borax, one-quarter of a pound to a gallon of water, is a good cleanser of clothing. Soiled hair, brushes, etc., are cleansed by it. Chloride of zinc, one-quarter of a pound to a gallon of water, does not stain or discolor fabrics.

Parkes recommends two ounces of chloride of lime, or one ounce of sulphate of zinc, or one-half of a fluid ounce of chloride of zinc to be added to each gallon of the boiling water in which the garments are thrown. On clothing that cannot be washed and does not need to be burned, after thorough shaking and airing, the sulphate of zinc or chloride of zinc solution may be sprinkled.

For general disinfection the following compound is available and valuable, and far better than most of the patented articles offered:

Sulphate of iron (copperas), forty pounds; sulphate of lime (gypsum or plaster), fifty

pounds; sulphate of zinc (white vitriol), seven pounds; powdered charcoal, two pounds. Mix well and scatter dry, or wet it in small quantities and make it into balls ready for use. Where a liquid is needed, stir in water in the proportion of a pound of the powder or ball to a gallon of water, and sprinkle where needed.

Carbolic Acid is valuable as an outdoor disinfectant, to be added to the sulphate-of-iron solution or used separately. Because of its own odor, we cannot well test its effect in correcting other smells. We would test specimens, or use only Squibbs' Liquid, No. 1, because sure of its strength, to be diluted by adding from fifty to one hundred parts of water, according to the mode of its employment. It is seldom required, if the other articles named are properly used. Carbolic acid and chloride of lime must not be used together.

Remember that we do not know that any chemical disinfectants destroy the germs of a disease. They only neutralize or suspend the action of those artificial disease-producers or fertilizers which the bad administration of cities, or householders, or interference with natural laws, or neglect of cleanliness has provided. We are to rely on these palliatives or correctives only while we are preparing for radical methods of prevention.

N. B.—The only reason why the death rate of your city or your township is over 15 to 1000, or why the sickness and invalid rate is a large multiple of this, is because you are the victims of nuisances which admit of abatement.

DO NOT MURMUR.

Do not let us get soured with life. It does not mend matters for us, and it makes us very disagreeable to others. If we have had misfortunes, we are not alone. The world is not all sunshine to anybody. We love the fresh, light-hearted laugh of a child. Why not keep it ourselves in after years? Does groaning ease any burdens? We love the hope and faith of children. Are we any better off if we have allowed them to slip from us? We love the ardor and natural enthusiasm of children. Are we any wiser if we have covered up all the impulse and warm feeling of our natures, so that the world knows only a cold, calm exterior? We know a woman who has lost all her property, though once very rich; nearly all her friends by death; has her hands so cramped by rheumatism that she has been unable to use them for years, and yet she is full of sunshine, and thanks God every day for the great enjoyment she finds in life. We know another who, in the midst of luxury, wishes she had not been born, and some others who almost wish she had not. Not least of all shall we have to give an account in the judgment as to what manner of spirit we have possessed.—*Congregationalist*.

THE MIDNIGHT VISION.

C. F. BOLLES.

In the lonely starlit watches, where the night
and morning meet,
When the street no more re-echoed to the
tramp of busy feet,
Then a strange, mysterious fancy o'er my
slumbering senses stole,
And a quiet, restful vision came across my
weary soul.

Methought that I was wandering in a valley
dark and lone,
And dangerous snares and pit-falls around
my feet were thrown;
If I stooped to cull a flower, I was wounded
by a thorn,
While a host of evil spirits laughed and
sneered in cruel scorn.

Then a tempest gathered round me, and I
saw the lightning flash;
All above and all about me heard the pealing
thunder crash.
But still I hastened onward; for I hoped that
by and by
I should find a place of shelter, till the storm
had fled the sky.

Soon I saw afar before me, a majestic city
rise,
And it gleamed with glorious splendor on my
aching, longing eyes;
All the streets were shining golden, every
gate a single pearl,
While from turret, tower and castle cross-
wrought banners did unfurl.

Oh, how cheering seemed the prospect of that
quiet, blest abode,
After all the toils and dangers that had met
me on the road;
Ah, thought I, 'tis almost o'er; soon my pil-
grimage will cease,
And I'll be forever resting in that blessed
home of peace.

But alas! there just before me rolled a river,
deep and wide,
And a mist was hanging thickly o'er its dark
and turbid tide;
And my spirit sank within me, for no cross-
ing could I see,
And no boatman could I signal, o'er the
waves to carry me.

Oh, the cruel disappointment, when the end
had seemed so near;
I must linger in the valley, all oppressed with
doubt and fear;
And in sight of all the glories which the
promised land could show
Must again take up my burden, and retrace
my path of woe.

Then there shone a mystic radiance, and I
saw an angel bright,
On her golden pinions floating, with a robe of
stainless white.

Faith was written on her forehead, and her
voice so sweet, so calm,
Stole across my troubled spirit like a wave of
healing balm.

"Child of earth, I come to guide thee; though
the billows loudly roar
I can find a pleasant pathway, leading
straight to yonder shore;
As we near the surging river, then the mists
will roll away;
Thou wilt see green fields beyond it, where
my bright-winged sisters play."

Then I woke; but that sweet vision often
cheers my lonely hours,
Like a message sent from Eden on a breath
of Summer flowers,
For it says, though storm-clouds gather, *Faith*
will never leave my side;
Through the dangers that may threaten she
will be my guard and guide.

Though the friends I love the fondest leave
me sorrowing, one by one,
Should I murmur at their going, if their work
is soonest done?
I will bow in meek submission 'neath our
Father's chastening rod,
And press on with feet unfaltering in the
pathway they have trod.

And though heavy are the burdens that I
tremblingly must bear,
And my heart will oft grow weary with its
load of grief and care;
With the Saviour's smile to guide me, close
together, Faith and I,
Tread this earthly vale of shadows towards
her sunbright home on high.

Be docile to thine unseen Guide;
Love Him as He loves thee;
Time and obedience are enough,
And thou a saint shalt be. — *Faber*

Sir William B., being at a parish meeting,
made some proposals which were objected to
by a farmer. Highly enraged, "Sir," said
he to the farmer, "do you know that I have
been at two universities?" "Well, sir," said
the farmer, "what of that? I had a calf
that sucked two cows, and the observation I
made was, the more he sucked the greater
calf he grew."

Whoever looks for a friend without imper-
fections will never find what he seeks. We
love ourselves, with all our faults, and we
ought to love our friends in like manner.

—"Master at home?" "No, sir; he's out."
"Mistress at home?" "No, sir; she's out."
"Then I'll step in and sit by the fire." "That's
out too, sir."

TRAINING THE YOUNG.

The United States Bureau of Education has compiled from official reports and other authentic sources statistics of elementary education in fifty of the principal countries in the world, giving the date of report, population of the country, school age, school population, number of schools, number of pupils, number of teachers, as well as many other points bearing upon the same subject. The United States, it would appear, is not neglecting the education of its children, for in 1879, when its population was 50,152,866, it had 14,962,336 children of school age within its midst, with an attendance of 9,424,086. For the training of this vast army of little ones 272,686 teachers were employed. There are seventeen different school ages in the United States, determined by local authorities; the longest extends from the fourth to the twenty-first year, the shortest from the eighth to the fourteenth year, and the average length of the school period is fourteen and a half years. Several States have failed to report the number of schools separately, and in this item the report is deficient.

France is putting forth extraordinary efforts in this line, as with a population of 36,905,788, she had, in 1877, a school population of 6,409,087; 71,547 schools, 4,716,935 pupils and 110,709 teachers. Prussia comes next with a population in 1871 of 25,742,404, school population 4,396,739, number of schools 34,988, pupils 4,007,776, and teachers 57,936. It is thus seen that Prussia's compulsory education law brings the children to the school house more effectually than is the case in the United States and France.

In 1879, England and Wales were credited with a population of 25,165,336. There were estimated to be 2,500,000 children between the ages of seven and thirteen. 17,166 schools including those devoted to infants; the total number of pupils in them being 3,710,883, and teachers 69,527. Of the 3,710,883 pupils, 1,208,016 were between the ages of three and seven, 2,333,973 between seven and thirteen, and 168,894 above thirteen years of age. In 1876 Russia had a population of 98,500,000 with an estimated school population of 15,000,000 between the ages of seven and thirteen, 28,357 schools, and 1,213,325 pupils.

Other European countries hold a place in the scale of education about proportionate with their influence with respect to the control of the world's affairs, little Switzerland varying from this rule somewhat in favor of education. From reports of nations in all parts of the earth speaking the English language, a most satisfactory condition of things

is noticeable. From the attention they bestow upon the training of the young, it is evident that for many years at least to come, the great Anglo-Saxon race will maintain its control of the world of thought and knowledge.

A FARMER WHO ROBBED HIS BOY.

Last spring a farmer found in his flock a lamb which the mother would not own. He gave it to his own son, a boy fifteen years old, who saved it and raised it. The boy called it his all Summer; all the family called it his; and it was his. But when his father sold the other lambs he let this one go with them, and taking the pay for it tucked it into his big wallet, and carried it off to pay taxes or put it in the bank.

Now, this farmer did not intend to do anything wrong; least of all did he intend to wrong his boy. Probably he did not give the matter much thought any way; and if he did he considered the boy's ownership of the lamb a sort of pleasant fiction, or reasoned that the boy, having all his needs supplied out of the family purse, did not need the pay for the lamb, and it was better to put it into the common fund. But, for all that, taking the lamb and selling it in that way and pocketing the proceeds was stealing. No, it was robbery; and as between this boy and his father one of the meanest robberies that could be perpetrated. Not only this, but by robbing the boy of that two dollars the farmer did more to make him discontented and to drive him away from home than he can undo with ten times that amount.

A boy is a little man; and if he has got any of the gather and grip to him when he grows up he begins at an early age to feel that desire to own something, and to add to the property subject to his ownership, which is at once the incentive to effective work and the motive which reconciles men to their condition. No matter how well the boy's wants are provided for from a fund which is common to the whole family, he takes no particular interest in adding to that fund, because he does not feel that it is his; and he tires of labor and thought the proceeds of which he must share with several others. But give him a piece of property of his own, to manage as he pleases, to keep or sell or change, and let him feel that his ownership is secure, and that his loss or gain depends upon his own endeavors, and he will work cheerfully and contentedly.—*Manchester (N. H.) Mirror.*

You can never catch the word that has once gone out of your lips.

SIGNS OF FOUL WEATHER.

BY DR. JENNER.

The *hollow winds* begin to blow;
 The *clouds look black*, the *glass is low*;
 The *soot falls down*, the *spaniels sleep*;
 And *spiders* from their *cobwebs* peep.
 Last night the *sun* went *pale to bed*;
 The *moon* in *halos* hid her head.
 The boding shepherd heaves a sigh,
 For, see, a *rainbow* spans the sky.
 The *walls are damp*, the *ditches smell*,
 Closed is the *pink-eyed pimpernel*.
 Hark! how the *chairs and tables crack*,*
 Old *Betty's joints* are on the rack:
 Her *corns* with *shooting pains* torment her,
 And to her bed untimely sent her.
 Loud *quack* the *ducks*, the *sea-fowl* cry,
 The *distant hills* are *looking nigh*.
 How restless are the *snorting swine*!
 The *busy flies* disturb the *kine*.
 Low o'er the *grass* the *swallow wings*,
 The *cricket*, too, how *sharp he sings*!
 Puss on the *hearth*, with *velvet paws*,
 Sits *wiping* o'er her *whiskered jaws*.
 The *smoke* from *chimneys* *right ascends*,
 Then spreading, *back to earth* it *bends*.
 The *wind* *unsteady veers around*,
 Or settling in the *south* is *found*.
 Through the clear stream the *fishes rise*,
 And nimbly catch the *incautious flies*.
 The *glowworms* num'rous, clear and bright,
 Illumed the *deasy hill* last night.
 At dusk the *squalid toad* was seen,
 Like *quadruped* stalk o'er the *green*.
 The *whirling wind* the *dust obeys*,
 And in the *rapid eddy* plays.
 The *frog* has changed his *yellow vest*,
 And in a *russet coat* is drest.
 The *sky is green*, the *air is still*,
 The *mellow blackbird's* voice is *shrill*.
 The *dog*, so altered in his taste,
 Quits *mutton-bones*, on *grass* to feast.
 Behold the *rooks*, how odd their flight,
 They imitate the *gliding kite*,
 And seem *precipitate to fall*.
 As if they felt the *piercing ball*.
 The *tender colts* on *back* do *lie*,
 Nor heed the *trav'ler* passing by.
 In *fiery red* the *sun* doth *rise*,
 Then *wades through clouds* to mount the *skies*.
 'Twill surely *rain*, we see't with *sorrow*,
 No *working* in the *fields to-morrow*.

* The line, "Hark! how the chairs and tables crack," is incorrect; as the cracking, that is, *contraction*, indicates fair weather, from the diminution of moisture.—*Steinmetz*.

ANCIENT WORKS OF HUMAN SKILL.

Nineveh was 15 miles long, 8 wide, and 40 miles round, with a wall 100 feet high, and wide enough for three chariots to ride abreast. Babylon was 50 miles within the walls, which were 75 feet thick and 400 feet high, with 100

brazen gates. The Temple of Diana, at Ephesus, was 420 feet to the support of the roof. It was 100 years in building. The largest of the Pyramids is 481 feet high, and 653 feet on the sides; its base covers 11 acres. The stones are about 30 feet in length, and the layers are 380. It employed 380,000 men in building. The labyrinth in Egypt contains 300 chambers and 250 halls. Thebes, in Egypt, presents ruins 27 miles round. Athens was 25 miles round. The Temple of Delphos was so rich in donations that it was plundered of £100,000, and Nero carried away from it 200 statues. The walls of Rome were 13 miles round.

POLITE LYING.

MARGARET E. WINSLOW.

"You must come and see me very soon, my dear. I shall quite count upon a visit from you."

"Oh, certainly, I shall be delighted to do so; it will afford me the greatest possible pleasure."

"I can't bear to go to her house," said the latter speaker, as the visitor turned away; "and I never shall return her call if I can help it, but I suppose one must be polite."

"I hope that very disagreeable Miss Blank won't come soon, she's so hard to entertain," said the former to herself. "I felt bound to invite her, but I hope she won't come."

"What a darling little love of a baby," said Miss Cernsia Gush; "how you must dote on every one of his golden curls! Dear little fellow! Never mind his sticky fingers, he shall have as much cake as he wants. Yes, Mrs. Doting, I quite agree with you; your Jimmie is the most remarkably precocious child I ever met with, and as for beauty—why, he's an angel. I wonder," soliloquized the spinster, looking ruefully at her smeared silk as the baby was borne ignominiously away, kicking and screaming, "how women can be such fools. Why, that child is a perfect fright, and what a temper the stupid little owl has; but of course his mother thinks him perfection, and one must seem to think so too, for politeness' sake, if for nothing else."

"Did you do that piece of work yourself? How charming! You have such taste, and you are a very pattern of industry," says Miss Admirari; and during the next call she compares notes with her other dearest friend on the odious contrast of color exhibited in the last achievement of friend number one, and suggests that it would be much more to the credit of the latter, did she devote some of the time so largely wasted in fancy-work to

assisting her mother in household duties, or the church in good works.

"How delicious your pies are, and you really must give me the recipe for that cake," says Mrs. Notable. "I wish I were as good a cook as you." This aloud, but inaudibly: "I think my husband and children would starve if I condemned them to such sour bread, underdone cake, and pasty pie-crust."

"What a charming hat!" says sprightly Mrs. French; "you will be the belle of the season. Do favor me with the name of your milliner;" but to her own modiste she privately describes the horrible combination of pale green and blue with which Mrs. Fashion has seen fit to surround her sallow countenance.

"How can I express the pleasure you have given me! I so dote on poetry, and yours is so exquisite," says young John Critic, whose nerves have been quivering for an hour under the infliction of the false quantities and bad rhymes which his friend Bore has been reading to him from his manuscript.

"Cigars don't affect me in the least; indeed, I am quite partial to the aroma," says the white lipped girl to her "gentleman friend," who smokes unconsciously at her side; her sufferings only equaled by those of the other girl who persists in riding with her back to the horses, and says that the motion does not affect her in the least, though knowing that many times before she has been reduced to a state of miserable sea-sickness by a similar proceeding.

"Not at home to-day, John;" and the footman receives and delivers the message to visitors as unconsciously as though there were no moral wrong involved in the transaction.

A few days ago the writer was present at a dreary "examination" of two boys in grammar, arithmetic and other ordinary school studies. These things, not very interesting to a general audience at any time, became exceedingly tedious as hour after hour dragged by; and at length the young governess, having called for the verbatim repetition of nearly the whole of Guyot's geography, turned and said, "Don't let us weary you. Tell us when you have had enough; you're not tired yet, I hope," with an air which said, "I know you desire a great deal more."

As the speaker paused, evidently expecting an answer, the small audience looked puzzled, when one lady relieved the embarrassment, with infinite tact, by saying: "Pray do not interrupt your examination till you have fully satisfied yourself and your pupils." The answer was given so politely and pleasantly that no one could be offended; but the hint was taken, and the "examination" soon

closed, to the great relief of both pupils and audience.

It was the discussion of this little occurrence with a young clergyman, who chanced to be among the audience, that gave rise to an animated conversation concerning the propriety and morality of polite lying. Several, including the minister, asserted that both politeness and kindness demand that we frequently say that which we do not mean, admire that we do not like, assent to that with which we do not agree, and in many ways speak, and act *lies* to avoid wounding the feelings of others. One lady present, who immediately received the sobriquet of "Puritan," maintained that while it is not necessary to say all that we think; while we need never give an adverse opinion unless it is positively called for; while we need not obtrude our likes and dislikes, nor express our unfavorable criticism; while, indeed, we should seek for something which we could honestly admire and praise in every one, all shams and subterfuges, all seemings which are not realities, and especially all words spoken with intent to deceive, are, in plain Saxon, *lies*, and no amount of kindness of purpose can change their moral character.

The writer listened and thought. This tampering with the divinest of attributes—truth—seemed to her to touch principles and forces far beneath the frothy surface of conventionality, and to account for many things which pain honest observers in the developments of our social life.

The Speaking Church-Wall.

The *London Baptist* publishes the following from the "walls of a church in Lubeck." It is just such an appeal as we may all "read, mark, learn and inwardly digest:"

You call me Master—and you do not ask my will.

You call me Light—and you see me not.

You call me the Way—and follow me not.

You call me Life—and you desire me not.

You call me Wise—and imitate me not.

You call me Good—and love me not.

You call me Rich—and from me ask nothing.

You call me Eternal—and yet do not seek me.

You call me Merciful—but do not trust in me.

You call me Noble—and do not serve me.
You call me All-Powerful—and do not honor me.

You call me Just—and do not fear me.

When I condemn you, therefore—blame me not for it.

OLD TIME NEWS.

The First Locomotive in the World.

The first railroad in the world was completed from Stockton to Darlington, in England, on Sept. 27, 1825, which is the birthday of railroads. The road had been intended only for horse draught, but Geo. Stephenson had for years been at work building a steam locomotive, on account of which the people called him the craziest man in all England; but he persisted in trying his locomotive on the *new railroad*, and finally the directors yielded to his persistency. A great concourse of people assembled on the occasion of its trial, and ridiculed the new fangled enterprise, and were ready to make sport of his supposed failure. A long procession of vehicles was formed of six wagons, loaded with coal and flour, a covered coach containing the directors and their friends, twenty-one coal wagons filled with passengers, and six more wagons loaded with coal. Many people were present on horseback and on foot; then locomotive engine No. 1, driven by Geo. Stephenson, the inventor and builder, headed the procession. The signal being given, the engine started off with this immense train of carriages. A man on horseback rode before the locomotive and heralded the coming of the train, but before long he was compelled to clear the track, as he, and all those on horseback and on foot, who attempted to race with the train, were distanced by the locomotive, and the first steam train in the world finished its journey at the rate of fifteen miles an hour. The arrival at Stockton excited very deep interest and admiration, and Mr. Stephenson was no longer the craziest, but one of the smartest men in all England and all the world.

This locomotive is now on exhibition on a public square at Darlington, Eng.

First in America.

In 1826 a charter was granted to the Mohawk & Hudson R. R. Company, for a railroad to run from Albany to Schenectady, N. Y., 16 miles. In 1830 work was commenced on the road. The land was either given to the Railway Company, or sold for a trifling consideration, and it was finished in 1831. Both locomotive engines and horses were used on the road, and the tickets were sold at stores or shops, or by the conductor, and the trains proceeded at a very slow rate. Stationary engines were at the top of the hills, and the train was hauled up hill or let down by a strong rope, with balance cars on the other track loaded with stone. The brakemen used hand-levers so stop or check the train.

Particulars relating to the above train for cost and charges, as per invoice, of locomotive engine "John Bull," per ship Mary Howland. From Liverpool to New York, \$3,763.32; custom fees, \$1,017.25; freight bills, \$88.67, paid for weighing the "John Bull," \$12.00; freight to Albany by schooner Eclipse, \$30.50; W. & I. Brown & Co., Liverpool, 4 wheels and 2 axles, \$742.39; custom fees, \$201.50; total, \$5,855.63. The Mohawk & Hudson was the first link in the great chain of railroads from Albany to Chicago, the old established New York Central, Great Western (sound as a nut) and Michigan Central, (for safety, speed and comfort is seldom equalled and never excelled).

The first steam passenger excursion train in America was run on this road on August 9th, 1831. Before the train started, a sketch was made by an artist, and cut out of black paper. The engine was named "John Bull;" it was imported from England; its weight was four tons. The engineer was John Hampson, an Englishman. There were fifteen passengers on the train of two coaches, among whom were the following: Captain R. G. Crutten-den; S. Wilcox, Western Hotel, Albany; Lewis Benedict; Joseph Alexander, President Commercial Bank, Albany; Charles E. Dudley; Jacob Hayes, High Constable, New York; John Meiggs, Sheriff, Albany; Edwin Crosswell, Albany; Billy Winne, Penny Postman; John Townsend, Albany; John I. Degroff, Mayor of Schenectady; Thurlow Weed; Josiah Snow, Editor; Ex-Governor J. C. Yates; Erastus Corning; Billy Marshall, Conductor; John Hampson, Engineer. Cornelius A. Waldron was Ticket Agent.

The First Stage Coach in America

Started from Boston from No. 90 North street in 1661. The first line of stage coaches between Boston and New York, started in 1732, a coach leaving each city once a month. Fourteen days were required to complete the journey. In 1802, the mail stages started from Boston for New York, on Monday at 8 o'clock, A. M., and were due in New York at noon on Friday.

The First Steamboat in the World

Was the Clermont, as she steamed up the Hudson on the 17th of August, 1807, with Fulton, a few friends, and six passengers, having left on the shore an incredulous and jeering crowd of people. Her dimensions were: Length, 130 feet; width, 18 feet; depth, 7 feet; burden 160 tons. She was provided with an engine from Bolton & Watt's foundry, with a

cylinder 2 feet in diameter and 4 feet stroke; boiler 20 feet long, 7 feet deep and 8 feet broad. The diameter of the paddle-wheels was 15 feet; boards 4 feet long and dipping 2 feet in the water.

First Steamboat ever run on the Lakes.

The steamer "Walk in the Water," the first steamboat which ever run on the Western waters, arrived at Detroit between the hours of 10 and 11 o'clock A. M., August 23, 1818. She was commanded by Capt. J. Fish, and was 44 hours and 10 minutes in performing the distance between Buffalo and Detroit, calling at several landings on the south shore of Lake Erie, including Sandusky. On Friday, the day following her arrival, she gave an excursion into Lake St. Clair, and on Saturday took her departure for Buffalo. In November, 1821, she went ashore during a terrific gale in Buffalo Bay, and became a total wreck, saving her machinery only.

The First Ocean Steamer in the World.

It is but 63 years since the first steamship crossed the ocean, and to certain citizens of Savannah, Georgia, the world is indebted for her construction. She was built in New York, and finished in February, 1819, was 300 tons burden, clipper built, full rigged, and propelled by one inclined, direct-acting, low-pressure engine, similar to those now in use. The size of her cylinder was 40 inches in diameter, with six feet stroke, and carried 20 lbs. steam. The paddles were of wrought iron, with only one flange, and entirely uncovered. They were so attached to the shaft that their removal and shipment on deck could be accomplished in from 15 to 20 minutes without occasioning the slightest inconvenience. She had two superb and elegant cabins for passengers—ladies' and gentlemen's—the two being separated, and both being handsomely furnished. All her berths, 32 in number, were state-rooms and provided with every comfort. Her speed without sail is set down at 5 knots an hour, though vessels that passed her under steam and sail, in her voyage across the Atlantic, reported her movements at from 9 to 10 knots.

The Savannah left New York for Savannah on March 28th, 1819, and arrived at that port on April 6th.

She left that port for an excursion-trip to Charleston on the 14th of April, and returned on the 30th of the same month. The "Republican" of the 4th of May had the following announcement:

"PASSAGE TO NEW YORK.—The steamship Savannah, Capt. Rogers, will make one trip to New York previous to her departure for

Liverpool, should a sufficient number of passengers offer, and will be ready to proceed in the course of this week or commencement of the next. Apply on board, at Taylor's wharf, or to

SCARBROUGH & MCKINNE."

But few or no passengers offering, she, on the 11th May, took an excursion party down to Tybee and the forts, returning to the city late in the afternoon. In the "Republican" of May 19th, we find the following advertisement:

"FOR LIVERPOOL.—The steamship Savannah, Capt. Rogers, will, without fail, proceed for Liverpool direct, to-morrow, 20th inst. Passengers, if any offer can be well accommodated. Apply on board."

No passengers, however, offered; and, according to promise, the steamer weighed anchor on the 20th May, and set out on her voyage for Liverpool direct, an experiment hitherto untried in the history of the world. On June 20th, after a voyage of 31 days, the Savannah came to anchor in the port of Liverpool. During her passage she worked her engine 18 days, it being found necessary on so long a voyage to economize fuel. She used pitch-pine, the use of coal on American steamers not having been introduced at that day. When entering St. George's Channel off the city of Cork, she was descried by the commander of the British fleet lying at that city. Seeing a volume of smoke ascending from the steamer, he naturally concluded she was on fire, and with commendable promptitude despatched two cutters to her relief; on boarding, they found her all right. On nearing Liverpool, the more effectually to astonish the Britishers, the wheels were restored to the shafts, all sails set, and she went into the Mersey amid the wildest astonishment of all beholders.

Forty-One Hundred Years.

1. From the time Adam was created until the time Enoch was translated, was a thousand years.

2. From the time Enoch was translated until the time Abraham was born, was a thousand years.

3. From the time Abraham was born until the time Solomon dedicated the temple, was a thousand years.

4. From the time Solomon dedicated the temple until the time Christ was born, was a thousand years.

5. From the time Christ was born until the time John died was a hundred years.

Thus is the Bible history of forty-one hundred years divided.

THE FIRST.

In an article on Iowa newspapers, the Chariton (Ia) *Patriot* gives these interesting facts:

First newspaper—*Colonial Press*, Boston, 1690.

First political paper—*Journal*, New York, 1733.

First daily paper—*Advertiser*, Philadelphia, 1774.

First religious paper—*Recorder*, Chillicothe, Ohio, 1814.

First agricultural paper—*American Farmer*, Baltimore, 1818.

First commercial paper—*Prices Current*, New Orleans, 1822.

First penny paper—*Morning Post*, New York, 1833.

First independent paper—*Herald*, New York, 1835.

First illustrated paper—*News*, Boston, 1853.

First religious daily—*Witness*, New York, 1870.

First illustrated religious paper—*Weekly*, New York, 1871.

First paper west of the Mississippi—*Republican*, St. Louis, 1808.

First illustrated daily in the world—*Graphic*, New York, 1873.

First Woman's Rights paper—*Lily*, Seneca Falls, N. Y., 1847.

The *Lily* was started by Mrs. Amelia Bloomer, now an honored resident of Council Bluffs. The *Lily* flourished six years.

Iowa is the fifth State in the Union in the total number of publications; New York leading with 1239; Pennsylvania, 834; Illinois, 832; Ohio, 653; and Iowa, 510. In the matter of subscriptions, about 200 Iowa papers charge \$2.00 per annum; 200, \$1.50; and the rest divide up between \$1.00, \$1.25 and \$1.75.

The total number of publications in the United States is placed at 9,723, representing politics, religion, science, commerce, the trades, finance, amusements—in short, every interest, occupation and profession has its organ. The oldest paper now extant in the United States is the *Mercury*, of Newport, R. I., which was established in 1758. The number of newspapers in the world is over twenty-three thousand.

Grain Harvests of 1881.

A summary of the reports on the harvests of the world in the annual volume of M. Estienne, shows that the wheat crop in France was better than in 1880. This year's barley was not so good, but it was a fair crop. The maize

crop was ordinary. Oats and rye were fair. On the whole crops were not up to those of 1880, but wheat is not much below the average. None of the crops were very bad, but none were very good. The crops in Great Britain were described as follows: Wheat was ten per cent below the average, and likely to realize only 10,000,000 quarters. Barley was ten per cent above the average, and oats were twenty per cent below the average. The year was one in which the farmers were not likely to recoup themselves for losses during the past five years. In Austria and Hungary the crops were good all round. Wheat and barley were both above the average. Rye was very much and oats were slightly under the average. The reports from Italy agree that the crops were of medium quality and much below the abundance of those of 1880. In the Turkish provinces on the Danube the wheat harvest was medium. Rye was good and abundant. Barley was good as regards quantity, but bad in quality. Oats were very much above the average. All the reports from Russia agree that the barley was the best crop of the year, doubling that of 1880 in quantity, but not so plump and weighty. Rye was abundant. Wheat was good.

Throughout Germany Winter and Spring sowing were in marked contrast, the former yielding good and the latter very defective crops. Oats were very good. Barley was thin. None of the crops were of the average. In the Prussian States the crops were fair. The Swiss wheat crop was very poor in quantity owing to drought, but in quality it was very fine.

Oats and barley were good in quantity and quality, but there was a small area sown of the latter. Belgian wheat was far below the average. Barley is good; rye and oats were fair. All crops in Spain were bad. All crops in Holland were in good condition. All reports from the United States agree that the yield was under the average.

The Postal Business of the World.

A German paper has been compiling the statistics of the world's correspondence by post and by telegraph. The latest returns which approached completeness were for the year 1877, in which more than 4,000,000,000 letters were sent, which gives an average of 11,000,000 a day, or 127 a second. Europe contributed 3,036,000,000 letters to this great mass of correspondence; America, about 760,000,000; Asia, 150,000,000; Africa, 25,000,000, and Australia, 50,000,000. Assuming that the population of the globe was between 1,300,000,000 and 1,400,000,000, this would give an

ing separated from their respective churches in this country:

IN THE UNITED STATES:

Methodist Episcopal Church,	1,724,413
Methodist Episcopal Church South,	804,624
African Methodist Episcopal Church,	219,394
Methodist Episcopal Zion's Church,	194,900
Colored Methodist Episcopal Church,	113,621
Evangelical Association,	113,377
United Brethren,	160,031
Union American M. E. Church,	2,673
Methodist Protestant Church,	115,644
American Wesleyan Church,	25,450
Free Methodist Church,	13,241
Primitive Methodist Church,	3,568
Independent Methodist Church,	12,574

3,503,510

IN CANADA:

The Methodist Church of Canada,	127,682
Meth. Episcopal Church of Canada,	28,651
Primitive Methodist Church,	8,588
Bible Christian Church,	7,524
British Meth. Epis. Church (Colored)	2,261

174,606

Total in American Churches, 3,678,116

Grand total in the world, 4,786,293

As nearly as may be, half of all the delegates were laymen. It is seen from these figures that the British and continental Methodists had more than twice as many delegates in proportion to their numbers as the American branches.

At the special request of the British section of the general executive committee the prince of pulpit orators, Bishop Matthew Simpson, D. D., LL. D., of Philadelphia, preached the opening sermon.

No doubt a book will be published giving all the addresses made. Each speaker had timely notice and was expected to condense volumes into his narrow limit of ten to thirty minutes. We look for good and lasting results. Family quarrels are proverbially bitter. This large Methodist family has had quite its share. As not one of them separated from its mother-church on account of doctrine, but only for reasons of government or policy, it is evident enough that they were not all necessary. Perhaps some of them may come to themselves, and return to their mother's house, where both bread and work are abundant. It is thought by many of all the different branches that this ecumenical conference may lead to the reunion of many of these bodies. It is infinitely more important, however, that they seek to be one in Christ.

GENERAL S. S. STATISTICS.

	No. of S. Schools.	Teachers & Scholars.
United States.....	84,730	7,753,118
Canada.....	5,400	381,882
In the World.....		11,471,546
Increase during last 3 years, 16, 128		1,301,761

COMPARATIVE STATISTICS.

The "Independent" has figured the ratio of ministers to members in the different denominations, showing that it varies very greatly, as follows:

Churches.	Members.
African M. E., one minister to every.....	224
Lutheran, " ".....	221
M. E. South, " ".....	214
Reformed (Ger.), " ".....	212
Colored M. E., " ".....	177
Reformed (Dutch), " ".....	147
Meth. Episcopal, " ".....	144
Baptists, " ".....	138
African M. E., Zion, " ".....	127
Evan. Association, " ".....	125
United Pres., " ".....	118
Pres. (North), " ".....	114
Congregationalists, " ".....	107
Protestant Epis., " ".....	100
Meth Protestant, " ".....	86
Cumberland Pres., " ".....	80
U. B. in Christ, " ".....	61
Average.....	141

FIRST THINGS IN THE HISTORY OF THE EVANGELICAL ASSOCIATION,

OR

Twenty-Five Facts worth Knowing.

The first *preacher* and the founder of the Church was Rev. Jacob Albright, (Ger. *Albrecht*), of Montgomery County, Pennsylvania.

The first *itinerant* work was done by Mr. Albright, beginning in the month of October, 1796.

The first *public sermon*, from Mr. Albright, of which we have any record, was delivered during the above named month, the preacher standing on a pile of boards near the market-house in Shaferstown, Pennsylvania. It was a beautiful Sunday, and his great congregation was the "overflow" of a German Reformed Church that was being dedicated near by at the same hour.

The first *Class* was organized in 1800, in the vicinity of Quakertown, Pennsylvania, and was called "Walter's Class."

The first *protracted meeting* was held by Mr. Albright in 1802, at the residence of Mr. Samuel Liesser, Sr.

The first *Meeting or Council*, called for the purpose of effecting a proper organization of the general work, took place November 3d, 1803.

The first *Ministerial Certificate* was issued at the above *council*. It was an acknowledgement of the ministerial standing, and pastoral relation of Mr. Albright, and was signed by his two first collaborators, J. Walter and A. Leisser, besides *fourteen* laymen. By this document Mr. Albright was constituted Elder.

The first *Regular Preacher's License* was given to Rev. John Dreisbach, November 14, 1807, and bears the signature of "Jacob Albrecht."

The first *Regular Conference Session* was held at the residence of Mr. Samuel Becker, in Muehlbach, Pennsylvania, November 15, 16, 1807.* It consisted of *five* itinerants, *three* local preachers, and *twenty* laymen.

The first *Bishop*—Mr. Albright—was elected at this conference.

The first *Presiding Elder* was Rev. John Dreisbach. He was elected at the seventh conference, session April, 1814.

The first *General Conference* was held at the residence of Mr. M. Dreisbach in Buffalo Valley, Union County, Pennsylvania, October 14-17, 1816.

The first *Missionary Society* of the Evangelical Association was organized at Orwigsburg, Pennsylvania, at the session of an annual conference held from March 28 to April 4.

The first *Regular Missions* in the church were New York City, Mohawk, N. Y., Waterloo, Canada, and Black Creek, Canada, all of which were located in 1839.

The first *Missionaries* were Jacob Borkert, Christian Hummel, Christian Holl and Michael Eis.

The first *Foreign Mission* was located in Wurttemberg, Germany, in September, 1850.

The first *Foreign Missionary* was Rev. J. C. Link, who took ship for his mission in Stuttgart, November 20, 1850—about two months after receiving the appointment.

The first *Heathen Mission* was located in Japan, October 19, 1875, at the sixteenth session of the General Conference, which was held in Philadelphia.

The first *Heathen Missionaries* were Dr. F. Kreeker, and wife, of Lebanon, Pennsylvania,

*It is probable that this conference began a day earlier, according to the date of Mr. Dreisbach's License. The author of "Albrecht und seine Mit Arbeiter," says this session was held "in the middle of November."

Rev. A. Halmhuber, of Germany Conference, and Miss Rachel Hudson, of Millersville, Pennsylvania.

The first *Church* was erected in 1816, at New Berlin, Union County, Pennsylvania.

The first *Publishing House* was built at the same time and place.

The first *Publishing Agents* were Adam Ettinger and G. Miller.

The first *Editor* was Rev. A. Ettinger.

The first *Institution of learning* was "Albright Seminary," located at Berlin, Somerset County, Pennsylvania. It was established by the Pittsburgh Conference, and opened August 8, 1853.

The first *Sabbath School* is claimed by both Lebanon and New Berlin, Pennsylvania. These schools and one at Orwigsburg and one in Philadelphia, must have begun as early as 1835.

GENERAL CONFERENCE SESSIONS.

	WHERE HELD.	WHEN.	NO. OF DEL.
1st Session, in the house of M. Dreisbach, Buffalo Valley, Union Co., Pa.		Oct. 14-17, 1816.	12
2d " " " " " " " " " " " "	New Berlin, Pa.	June 5-9, 1820. Not known,	
3d " " " " " " " " " " " "	" " " " " " " " " " " "	June 5, 1826. " " " "	
4th " " " " " " " " " " " "	I. A. Henning's residence, Centre Co., Pa.	Nov. 1, 1830.	8
5th " " " " " " " " " " " "	Orwigsburg, Pa.	May 25, 1835.	19
6th " " " " " " " " " " " "	John Ferner's residence, Somerset Co., Pa.	Nov. 14-19, 1836.	19
7th " " " " " " " " " " " "	Near Millheim, Centre Co., Pa.	March 25, 1839.	31
8th " " " " " " " " " " " "	Greensburg, Ohio.	Oct. 23 to Nov. 2, 1843.	32
9th " " " " " " " " " " " "	New Berlin, Pa.	Sept. 29 to Oct. 13, 1847.	45
10th " " " " " " " " " " " "	Near Flat Rock, O.	Sept. 17 to Oct. 1, 1851.	57
11th " " " " " " " " " " " "	Lebanon, Pa.	Sept. 19 to Oct. 2, 1855.	66
12th " " " " " " " " " " " "	Naperville, Ill.	Oct. 5 to 19, 1859.	52
13th " " " " " " " " " " " "	Buffalo, N. Y.	Oct. 1-20, 1863.	66
14th " " " " " " " " " " " "	Pittsburgh, Pa.	Oct. 10-25, 1867.	86
15th " " " " " " " " " " " "	Naperville, Ill.	Oct. 12-27, 1871.	78
16th " " " " " " " " " " " "	Philadelphia, Pa.	Oct. 14-31, 1875.	94
17th " " " " " " " " " " " "	Chicago, Ill.	Oct. 2-17, 1879.	87

The 18th Session is appointed to meet at Allentown, Pa., Oct. 4, 1883.

* Annual and General Conference Sessions held jointly and all the annual Conference members, who were entitled to vote, were members of General Conference.

† All ordained Elders were members.

‡ Special Session.

IN MEMORIAM.

	BORN.	DIED.
Rev. J. Albright,	May 1, 1759,	May 18, 1806.
" J. Walter,	Aug. 21, 1781	Dec. 3, 1818.
" Geo. Miller,	Feb. 16, 1774,	April 6, 1816.
" J. Dreisbach,	June 5, 1789,	Aug. 20, 1871.
Bishop Seybert,	July 7, 1791,	Jan. 4, 1860.
" Long,	Oct. 21, 1800,	June 24, 1869.
Rev. H. Fisher,*	Aug. 23, 1800,	Jan. 20, 1854.
" W. F. Schneider,†	Dec. 22, 1834,	Aug. 22, 1879,

* Editor of the *Evangelical Messenger*, at the time of his death.

† Publishing Agent at the time of his death.

GENERAL STATISTICS OF THE EVANGELICAL ASSOCIATION.

Conferences.	Died.	Expelled.	Withdrawn.	Moved Away.	Newly Converted.	Newly Received.	Received with Certificate.	Whole Number of Members.	Adults Baptized.	Children Baptized.	Itinerant Preachers.	Local Preachers.	Churches.	Probable Value.	Parsonages.	Probable Value.	Conference Contributions.	Missionary Contributions.	S. S. & T. Union Contributions.	Sunday Schools.	Officers and Teachers.	Scholars.	Volumes in Library.	Catechetical Classes.	Catechumens.
East Pa.....	83	135	469	839	1,549	1,590	307	14,805	151	1166	88	66	194	\$554,090	29	\$47,500	\$1177 24	\$8,264 99	\$407 36	193	3258	19,900	24,100	6	100
Central Pa.....	117	209	329	574	1,450	1,187	131	11,395	195	878	75	71	185 8	305,150	20	19,900	326 37	5,058 09	148 29	177	2225	14,264	25,699	5	159
Atlantic.....	49	13	81	138	178	335	71	2,195	0	354	20	15	22	188,300	13	37,100	196 07	3,267 12	61 74	25	417	2,840	4,848	19	285
Pittsburgh.....	94	29	227	348	862	938	121	7,592	156	563	60	45	136	175,500	27	12,670	229 66	1,994 65	163 97	143	1309	8,056	6,868		
Erie.....	41	10	43	173	263	336	66	2,924	8	235	31	8	39	195,400	12	17,500	119 59	2,608 79	107 04	48	523	2,958	6,879	25	316
New York.....	56	23	70	244	308	488	176	4,187	6	330	39	13	57 1/2	163,490	22	20,075	326 48	2,641 96	154 22	61	776	3,556	10,909	21	337
Canada.....	49	40	48	351	527	643	183	5,083	86	354	36	17	74	113,700	25	24,050	198 85	4,182 50	148 33	79	1041	5,434	9,167	45	634
Ohio.....	86	49	347	431	721	917	214	7,792	166	175	77	59	134	307,350	24	24,900	285 82	3,857 00	152 74	129	1522	8,337	6,368	4	50
Michigan.....	62	60	142	230	556	676	173	5,419	52	279	44	41	72	108,575	26	18,400	194 23	3,579 96	117 63	101	1023	4,661	5,455	39	543
Indiana.....	63	54	124	301	781	955	217	5,581	154	170	37	40	98 1/2	118,400	23	21,200	258 42	4,226 69	175 12	78	955	5,247	10,352	13	198
South Ind.....	29	13	28	60	156	227	40	2,145	18	181	20	10	35	56,475	17	10,975	110 38	1,818 94	91 28	38	449	12,160	4,831	23	298
Illinois.....	111	63	169	593	916	1,136	299	10,434	46	633	83	82	125	325,658	57	61,250	617 34	12,513 00	333 28	147 1/2	2150	11,858	23,765	79	1413
Iowa.....	34	19	79	156	262	437	115	3,652	12	360	46	13	45	77,550	29 1/2	15,165	164 97	3,561 71	84 99	86	850	3,487	6,834	42	525
Wisconsin.....	107	29	77	610	518	701	310	10,063	1	969	63	26	134	229,800	46	45,500	403 95	6,719 71	182 96	178	1804	8,243	20,536	143	1944
Minnesota.....	44	51	75	373	324	533	341	4,436	6	521	48	13	63	83,375	26	17,800	209 69	6,805 70	117 97	113	990	3,676	9,388	88	979
Nebraska.....	5	11	7	39	75	124	52	761	3	121	14	5	11	15,200	12	5,350	34 77	974 54	26 59	26	219	671	948	10	96
Des Moines.....	36	12	149	230	585	604	114	3,615	195	79	39	38	29	48,012	18 1/2	10,800	91 83	2,000 00	51 07	62	855	3,440	1,005	1	7
Kansas.....	48	25	75	190	358	590	163	3,245	40	187	40	32	39 1/2	56,400	21	11,625	159 91	3,605 00	88 37	63	626	2,606	3,863	30	308
Pacific.....	4	2	33	44	80	146	52	749	32	45	10	4	10	23,700	8	10,050		522 61		16	157	817	966	2	20
Platte River [†]																									
Germany.....	70	82	155	234		563	93	4,556		122	41	10	19	111,280			147 00	8,878 00	113 00	145	509	8,717	2,004	35	189
Switzerland.....	52	63	65	190		476	92	3,507	1	106	21	3	17	97,680			141 00	5,959 00	48 00	108	405	6,629	1,705	24	241
Total.....	1240	992	2782	6348	10,469	13,502	3355	113,871	1328	7828	912	611	153 1/2	\$3,350,485	456	\$331,810	\$5313 57	\$92,739 96	\$2772 94	2016 1/2	21,773	127,557	185,500	654	3632
Last Year.....	1265	1251	2264	6364	12,512	15,005	3005	112,197	1466	7494	833	565	1477	\$3,115,299	435	\$320,816	\$5008 79	\$64,911 71	\$2106 46	1976 1/2		131,257		639	8702
Increase.....				518				350		1,674			57 1/2	235,186	21	4,994	214 78	27,825 25	666 45	40				15	
Decrease.....	25	259		16	2,043	1,508			138													3,700			70

* Report included in the Des Moines Conference, from which this one was taken and organized April 16, 1881.

1883.

January.							April.							July.							October.						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
...	1	2	3	4	5	6	1	2	3	4	5	6	7	1	2	3	4	5	6	7	...	1	2	3	4	5	6
7	8	9	10	11	12	13	8	9	10	11	12	13	14	8	9	10	11	12	13	14	7	8	9	10	11	12	13
14	15	16	17	18	19	20	15	16	17	18	19	20	21	15	16	17	18	19	20	21	14	15	16	17	18	19	20
21	22	23	24	25	26	27	22	23	24	25	26	27	28	22	23	24	25	26	27	28	21	22	23	24	25	26	27
28	29	30	31	...	...	...	29	30	...	...	...	...	...	29	30	31	...	...	...	...	28	29	30	31	...	...	...
...

February.							May.							August.							November.						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
...	...	...	...	1	2	3	...	...	1	2	3	4	5	...	...	...	1	2	3	4	...	...	...	1	2	3	4
4	5	6	7	8	9	10	6	7	8	9	10	11	12	5	6	7	8	9	10	11	4	5	6	7	8	9	10
11	12	13	14	15	16	17	13	14	15	16	17	18	19	12	13	14	15	16	17	18	11	12	13	14	15	16	17
18	19	20	21	22	23	24	20	21	22	23	24	25	26	19	20	21	22	23	24	25	18	19	20	21	22	23	24
25	26	27	28	...	...	...	27	28	29	30	31	...	...	26	27	28	29	30	31	...	25	26	27	28	29	30	...
...

March.							June.							September.							December.						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
...	...	...	...	1	2	3	...	...	...	...	...	1	2	...	...	...	...	...	1	...	...	...	...	...	...	1	...
4	5	6	7	8	9	10	3	4	5	6	7	8	9	2	3	4	5	6	7	8	2	3	4	5	6	7	8
11	12	13	14	15	16	17	10	11	12	13	14	15	16	9	10	11	12	13	14	15	9	10	11	12	13	14	15
18	19	20	21	22	23	24	17	18	19	20	21	22	23	16	17	18	19	20	21	22	16	17	18	19	20	21	22
25	26	27	28	29	30	31	24	25	26	27	28	29	30	23	24	25	26	27	28	29	23	24	25	26	27	28	29
...	...	...	...	...	...	...	...	...	...	...	...	...	...	30	...	...	...	...	...	...	30	31	...	...	...	...	...

CONFERENCE CALENDAR FOR 1882.

East Pa.	Conference, Bethlehem, Pa., Feb. 22.
Central Pa.	“ Carlisle, Pa., March 2.
Erie	“ North Amherst, O., Mar. 2.
Ohio	“ Akron, O., March 9.
Pittsburgh	“ Zion's Church, Venango Co., Pa., March 9.
Kansas	“ Captain's Creek, Douglas Co., Kan., March 16.
Nebraska	“ Sutton cir. Clay Co., Neb., March 24.
S. Indiana	“ Huntingburg, Ind., Mar. 30.
New York	“ Syracuse, N. Y., April 6.
Indiana	“ Waterloo, Ind., April 6.
Michigan	“ Oregon, Mich., April 6.
Illinois	“ Spring Creek, Ill., Apr. 13.
Des Moines	“ Des Moines, Iowa, Apr. 13.
Iowa	“ Dubuque, Iowa, April 20.
Canada	“ St. Jacob's, Ont., Apr. 20.
Wisconsin	“ Jefferson, Wis., April 27.
Atlantic	“ Harrisburg, Pa., April 27.
Minnesota	“ Zion's Church, Paynesville cir., Minn., May 5.
Pacific	“ San Jose, Cal. June 1.
Platte River	“ Blue Springs, Neb.
Germany	“ Durlach, Baden, June 1.
Switzerland	“ Thun, Switzerland, June 8.

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M. LAUER and W. YOST.

EDITORS:

W. HORN, Editor of the *Christliche Botschafter*.H. B. HARTZLER, Editor of the *Evangelical Messenger*.H. J. BOWMAN, Editor of the *Living Epistle*, *Evangelical Sunday-School Teacher*, *Sunday-School Messenger*, and other English Sunday-School Literature.C. A. THOMAS, Editor of the *Evangelische Magazin*, *Christliche Kinderfreund*, and other German Sunday-School Literature.G. FUESSLE, Editor of the *Evangelische Botschafter* and *Evangelische Kinderfreund*.

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W. YOST, Treasurer, S. L. WIEST, Corresponding Secretary.

SUPT OF THE ORPHAN HOME:

J. E. DREISBACH.

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Sunday-School Messenger.

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Single copy, each	75 cents.	40 cents.	25 cents.
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10 to 50 ".....	55 "	30 "	18 "
50 copies and over 48 "		24 "	13 "

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5 " 100 " " " " " " " " " "	6 "
100 and over " " " " " " " " " "	5 "

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One copy, per year.....	20 cents.
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Single copy, each	75 cents.	40 cents.	25 cents.
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10 to 50 ".....	55 "	30 "	18 "
50 and over ".....	48 "	24 "	13 "

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100 and over " " " " " " " 5 "

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We would solicit the readers of this Almanac who have not subscribed for the above papers, to do so at once. Those who are subscribers would do well to persuade their neighbors and friends to subscribe.

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II. For the Missionary Society.

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III. For the Sunday-School and Tract Union.

I give and bequeath to "The Sunday-School and Tract Union of the Evangelical Association of North America," located at Cleveland, Cuyahoga county, Ohio, the sum of _____ dollars, to be applied according to the constitution of said society, and for which the receipt of the treasurer shall be a sufficient discharge.

IV. For the Ebenezer Orphan Institute.

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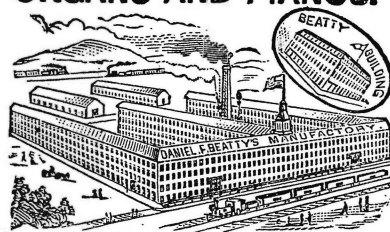
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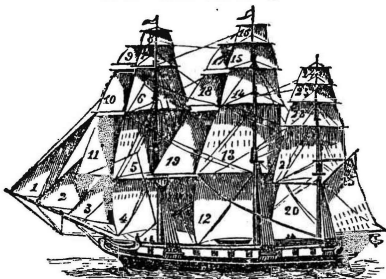
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